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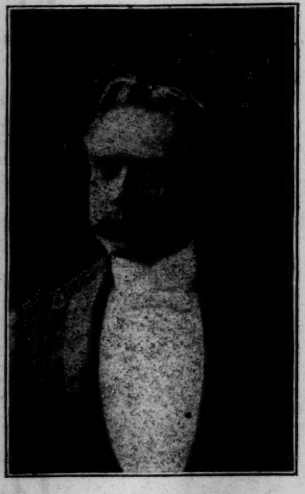

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THE ECCLESIASTICAL REVIEW

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THE BLESSED MOTHER OF GOD

In the Literature of the Anglo-Saxon Period.

IN the days which Carlyle has termed those "old rude, veracious ages"; when "the difference between a good man and a bad man was felt to be what it forever is, an immeasurable one;" when the world beyond, and the mysteries of our holy faith, seemed very much more real than they do now; when the "splendor of God did inform more and more with a heavenly nobleness" all departments of human life and work; I think perhaps that the fact which strikes us almost more than any other, is the simple fervent piety to be found in the writings, sermons, and homilies of the most learned. Especially is this the case whenever there is question of Our Lady, her honor, or her praise. The bravest men "who, it is ever to be repeated and remembered, are also on the whole the wisest, strongest, every way best," were her most devout clients.

If a collection of the sayings and sentiments of the Fathers of the Church, and medieval authors and poets, both religious and secular, were gathered together in one gigantic volume, it would be seen at once, that gifted minds were unanimous in their homage and love of "Christ's meek Mother, Sainte Marie, their life's light and beloved Lady." The words of the greatest doctors and of the simplest singers blend in one sweet harmonious chorus; and the heartiness of affection, and emphasis of speech practised by our fore-

fathers, and by the descendants of those who accompanied William the Conqueror into England, abundantly prove that an enthusiastic veneration for Our Lady is not, as some would have us believe, "a plant matured under more sunny skies and little suited to our temperate zone."

To mention Anglo-Saxon churchmen alone, the writings of St. Aldhelm, Eddi, the Venerable Bede, Alcuin, Ælfric, the author of the Blickling Homilies, and numerous others, breathe forth on practically every page that deep love of Our Lady which once glowed so brightly in this land. Their burning words give fitting expression to the universal feeling which welled up from all hearts, and filled all sanctuaries like a cloud of fragrant incense ever ascending in perpetual prayer and praise.

During the earlier ages of our history, we find literature springing up and flourishing in the ecclesiastical schools attached to our great monasteries, those noble buildings, many of which—indeed by far the larger number—were dedicated to God "in honor of His Blessed Mother." We know that Our Lady's venerable abbey of Glastonbury was founded even prior to that ancient church of Santa Maria in Trastevere, in Rome; and it was in these schools directly under the patronage of the Immaculate Virgin that, like St. Dunstan, who was sent by his parents to Glastonbury, "to devote himself to the service of God and of Blessed Mary, Mother of God," students worked and literature developed, safeguarded against the ignorance and violence of the period by the privileges extended to the monastic houses.

It is worthy of remark that with but two exceptions—those, namely, of Alfred and Ethelweard—all our writers, from Bede the Venerable to the days of the Angevins, are either secular clergy or monks.

It was the noble-hearted Irish missionary monks of Northumbria who not only won England from heathendom to the Christian Faith, but gave her a new poetic literature. Their monasteries were already the center from which radiated whatever intellectual light the country possessed. We see the old

Celtic poetry breaking out in the beautiful story of the death of St. Chad, or Ceadda, as he was then called—that humble, holy prelate-monk, who accomplished his long missionary journeys on foot, "till Archbishop Theodore with his own hands lifted him on horseback."

When St. Chad lay dying in the monastery "beside Saint Marye's church," the sweet singing of celestial voices was heard by one of the Brethren, who noticed that the melodies of the unseen choir seemed to descend upon the little cell of the saintly Bishop. "The same song ascended from the roof again," we are told in words full of Celtic faith and piety, "and returned heavenward by the way that it came." It was the soul of St. Ced come with a company of angels to solace the last hours of his brother Chad.

Never must it be forgotten, that it was to the teaching of such men as these—Irish for the most part—that the English people became accustomed to the idea of a political unity, formed originally on the Celtic model of the family, or clan, and developing as time went on, into a national life, "out of which," says a modern writer, "England, as we have it now, was to spring."

We must next consider the life and writings of one who, while owing much to these same Irish teachers, was at once the founder of medieval history and the first English historian —the Venerable Bede—rightly styled by Burke, "the father of English learning," and a notably devout client of the Blessed Mother of God. No need indeed, to state this latter fact, for who, contemplating the grand simplicity, and tranquil, holy joy of that long quiet life, consecrated to the acquiring and imparting of knowledge, could doubt for one moment, that the humble monk of Jarrow and first great English scholar had sought help and inspiration from the Queen of Doctors—"the Virgin," as he himself calls her, "beyond compare."

Bede never left Jarrow, which he entered in very early youth. "I spent my whole life in the monastery," he tells us; "and while attentive to the rule of my order and the services of the Church, my constant pleasure lay in learning, or

teaching, or writing." The amount of literary work he managed to accomplish is almost incredible; whilst the extent of his culture is a continual surprise. In Greek he was proficient; a skilled musician; a deep theologian; a master learned in physics, philosophy, grammar, rhetoric, arithmetic, medicine, and astronomy. In addition to this, he revived the older classics in his quotations from Plato, Aristotle, Seneca, Cicero, Ovid, and Virgil. It is a proof of his untiring energy and industry that he received little or no help from others. "I am my own secretary," he says; "I make my own notes; I am my own librarian."

His graciousness, gay good-humor, and unfailing cheerfulness remained with him till the hour of his beautiful death; and whilst it has been truly said of him that, "first among English scholars, first among English theologians, first among English historians, it is in the monk of Jarrow that English literature strikes its roots," it may be asserted with equal truth that he was one of the most devout clients of Mary who has lived and taught and labored in this land once called her Dower.

There is an ancient manuscript now in the University of Cambridge, called the Book of Cerne. This book formerly belonged to Ethelwald, Bishop of Sherbourne (760), and contains a prayer to the "Holy Mother of God, Virgin ever blest, glorious and noble, chaste and inviolate," which expresses exactly the belief and devotion of Anglo-Saxons in the time of the Venerable Bede; but it is too long to quote here. Space, too, forbids any lengthy extracts from his homilies, from which so many appropriate quotations might be taken. A couple, however, must suffice. "Therefore," he says, in contrasting Eve and Mary, with reference to the latter's Immaculate Conception, "since death entered by means of a woman, life also fitly came back by means of a woman. The one was seduced by the serpent, and offered man the fruit of death; the other was taught by God through the Angel, and brought to the world the Author of Salvation." Again, speaking of the Purification of Our Lady, he writes: "The Gospel

read on the Feast of the Purification shows us that it is principally remarkable for the humility of our Lord and Saviour, *as well as of His most pure Mother*; since they who owed nothing to the law, yet subjected themselves to the law's decrees."

Another client of the Blessed Virgin, who gave "lasting impulse to the literature of England," was the good King Alfred, the moral grandeur of whose life shows itself in the novelties of his legislation, and in the absolute selflessness with which, at thirty-one, he set aside all dreams of worldly ambition, and even the cherished hope of extending his dominions, in order to devote himself wholly to the welfare of his people. It is interesting to find that the Ten Commandments, as well as a portion of the Law of Moses, were prefixed to his code, and thus became part of the law of the land. Labor on Sundays and holidays was made criminal; and he was careful that *freemen* should be exempt from servile work for days together, at great feasts, such as Christmas, Easter, and notably during the whole week before St. Mary Mass in harvest (the Assumption). Heavy punishments were exacted for sacrilege, perjury, and the like; and in all things he may be said to have fulfilled his own passionately expressed desire, "to leave to the men that came after a remembrance of him in good works." "So long as I have lived," he cries, toward the close of his reign, "I have striven to live worthily."

Few rulers have so faithfully and strenuously labored, solely for the betterment of those whom they governed; and fewer still have reached such a high ideal of justice, temperance, self-sacrifice, and religious devotedness. Indeed he has been truly called "the noblest of English rulers." The education of his people was one of his most cherished aims. Wessex, it must be remembered, was, in respect of learning, the last of the English kingdoms. Ignorance was rife, as Alfred himself tells us. "When I began to reign," he says, "I cannot remember one south of the Thames who could explain his service-book in English." This sentence alone is sufficient to show the trend of the King's desires; and if, as some have

held, "his end was practical rather than literary," he nevertheless influenced the literature of this land to an almost incalculable extent. He established a school under his own immediate supervision for the young nobles of the Court; and ordained that every free-born youth who had sufficient means at his disposal, should "abide at his book till he can well understand English writing." He took the books of his age and translated them into the mother tongue; he invited scholars from France, notably one, Grimbald, to aid him in his beloved work of education. Grimbald came from St. Omer, to rule over the new Abbey at Winchester; and from the Abbey of Corby we learn, that "John, the old Saxon," was sent for, in order that he might govern the monastery and school which had been erected by the king in the marshes of Athelmy, as a thank-offering for his deliverance from the Danish hosts.

At home, Alfred found scarcely any to second his efforts—none in fact, save Bishop Asser, and a few Mercian prelates and priests. He comments upon this with deep regret, remarking that whereas "formerly men came hither from foreign lands to seek for instruction, now, when we desire it, we can only obtain it from abroad." Undaunted, however, he pursued his task. Translating, editing, throwing into West-Saxon form that immortal work, *The Ecclesiastical History of the English People* by Venerable Bede. It has been truly said, that he "created English literature;" and that the "mighty rolls of the books which fill England's libraries, begin with the translations of Alfred, and above all with the chronicle of his reign." In this connexion, reliable authorities consider it by no means improbable that the form and style of the King's translation of Venerable Bede's History constituted a basis on which that great monument of English prose, generally known as the English, or Anglo-Saxon Chronicle, was ultimately raised. Certain it is that this famous work assumed its present form during Alfred's reign, and widened "into the vigorous narrative, full of life and originality, that marks the gift of a new power to the English tongue."

Passing along the centuries, and carefully studying the his-

tory of the times, we note that the educational movement, so dear to King Alfred, had practically ceased with his death. War, the lawless spirit of the age, together with various other causes, had brought the work to a standstill; and it is interesting to note that it was recommenced and carried on by one not only famous in the annals of his country as a great ecclesiastical statesmen, but famous also as a devout client of Our Lady, whose very birth, tradition tells us, was heralded by a miracle. Saint Dunstan, with his sunny, gracious, versatile temperament, his strong affection and singular gift for inspiring affection in others, was first and foremost a scholar. In his early youth, we are told, he "plunged into the study of sacred and profane letters" with such impulsive ardor that "his brain broke down in delirium." He was an indefatigable worker; pupils gathered swiftly round him; he became engrossed in literature, till the accession of Edmund called him unexpectedly to wider fields of labor. He was made Abbot of Glastonbury, that renowned and ancient sanctuary of Our Lady, to which, as we have seen, he had been sent as a boy. Later on, when raised to the See of Canterbury, we are told that "he wielded for sixteen years as the minister of Edgar, the secular and ecclesiastical powers of the realm;" and that "never had England seemed so strong or so peaceful."

St. Dunstan gave practical proof of his love for Our Lady by restoring the ancient chapel built in her honor at the east end of the glorious Abbey Church of Canterbury, by Ethelbald, the son of King Ethelbert, who, with St. Augustine, founded the monastery. It was to this Lady Chapel that St. Dunstan was wont to repair at night, in order to pray and meditate. We are told that he "used to frequent it with great devotion," and that he therein beheld heavenly visions, and heard celestial voices. There St. Adrian is said to have appeared to him among the choirs of the Blessed; and his own biographer tells us that "one night he visited the church of St. Augustine (Canterbury Cathedral), and then went on to the church of the Mother of God, at the east end, to pray there." The narrative goes on to state that, "when he came

near to it, singing psalms, he heard voices inside, and did see with his very eyes, and hear with his ears, the Blessed Mother of Christ, singing with her virgins, the verses of Sedulius:

> Cantemus, sociae, Domino, cantemus honorem:
> Dulcis amor Christi personet ore pio.

These verses are particularly interesting because their author, an Irishman, whose fame was widespread at a very early period, must evidently have been a most devout client of Our Lady. His name still lives after the long lapse of centuries, proving his right to a place amongst the poets and hymnologists of that land where, it has been truly said, "devotion to Our Lady was coeval with Christianity."

After Sedulius, about the end of the sixth century, another Irishman, St. Cuchumneus, a contemporary of Adamnan, composed a long Latin hymn in honor of the Blessed Virgin. This hymn rapidly achieved popularity, and took its place amongst the hymns of the Irish Church; to which, as we have seen, the Anglo-Saxon church was so deeply indebted.

St. Dunstan, to whom we must return, owed much to the same source, for had not "the wandering scholars of Ireland" left their books in the monastery of Glastonbury, as they left them along the Rhine and the Danube? And was it not from these same books that Dunstan drew his wealth of learning and his keen sense of the importance of knowledge? We know that, whilst abbot of Glastonbury, he himself was famous as a teacher; and that he dealt with the educational problem in the spirit of a great administrator. "He had long sympathized with the stricter monasticism which had begun in the Abbey of Cluny," says an able modern writer, "and he now devoted himself to its introduction into the English cloisters." With the assistance of Oswald and Ethelwald, whom he had raised to the sees of York and Winchester, he succeeded in founding forty new abbeys. These monasteries, it need scarcely be added, were schools as well as important religious houses, great centres of learning.

"Abbo, the most notable scholar in Gaul, came from Flery,"

at St. Dunstan's urgent desire. Abingdon, that ancient monastery founded in 675, in honor of Our Lady, rose under the exertions of Ethelwald "into a school second only to Glastonbury." It was to the Church of Our Lady of Abingdon, old records tell us, that St. Dunstan decreed that it should be lawful for the people to make devotional pilgrimages.

But having considered briefly some of the famous Anglo-Saxon schools and scholars, a few words must be said concerning some of the memorials they have left us in their works. The unanimity of both poets and prose writers regarding the perpetual virginity of Our Lady, and her divine maternity, strikes us very forcibly, proving, as it does, that in respect of of doctrine and sentiment their belief was identical with our own. We have quoted Venerable Bede in the eighth century. St. Ælfric, the Anglo-Saxon homilist (tenth century) is not less definite. "Let us also be mindful," he says, "of how great dignity is the holy maiden Mary, the Mother of Christ. She is blessed above all women; she is the heavenly Queen, and the comfort and support of all Christian men. Our old mother Eve shut to us the gate of heaven's kingdom; and the holy Mary opened it again to us, if we ourselves by evil works shut it not against us. Much may she obtain of her Child, if she be fervently thereof reminded." [1] Again, writing of Our Lady's perpetual virginity, he remarks: "Also Ezechiel the prophet saw in his prophecy a closed gate in the house of God, and an angel said to him, 'This gate shall be opened to no man, for the Lord only will go in by that gate, and again go out, and it shall be shut forever.' That closed gate in the house of God betokened the holy maidenhood of the Blessed Mary. . . . Mary was a virgin before the birth, and a virgin at the birth, and a virgin after the birth." [2]

Out of what has been justly termed "the vast array of poems in honor and in praise of Our Lady," only a few examples can be given. "The Blessed Maiden, ever of triumph full," was, for our Anglo-Saxon poets, an unending source of inspira-

[1] Ælfric, Hom., vol. ii, p. 23, ed. Thorpe.

[2] Thorpe's translation, vol. i, p. 195.

tion. Some, like St. Ældhelm, and "the grave Alcuin," wrote in Latin; others, in their own tongue. The former, who was Bishop of the West Saxons, and died A. D. 709, in his *De Laudibus Virginitatis* calls Our Lady, "Beata Maria," "Virgo perpetua," "Hortus conclusus," "Fons signatus," and so forth. Some of St. Alcuin's verses begin thus, "In mihi dulcis amor;" and he goes on to invoke her under such charming titles as *campi flos, lilia mundi*, etc.

A very interesting, as well as ancient collection of Anglo-Saxon poems is that known as the *Codex Exoniensis*. It was one of the numerous MSS. given to the library of his cathedral by Leofric, the first Bishop of Exeter (1046). It contains much in praise of Our Lady, and the poetry is the work of anonymous writers, probably of the ninth or tenth centuries. Some verses run thus:

O Delight of women,
Throughout the host of glory
Damsel most noble
Over all earth's region.

And again, in another poem on the Nativity of Christ—

O thou Marye
Of this midworld
the purest
woman upon earth.

The MS. is a moderate-sized folio, in a fair and rather fine hand of the tenth century. There is one peculiarity of Anglo-Saxon poetry, which cannot fail to strike even the most cursory reader, and that is the strange intermingling of Latin and even Greek words with the vernacular. Sharon Turner, in his *History of the Anglo-Saxons* (vol. iii, p. 201), gives an example where five Greek words occur.

It would seem that the "Ave, Maris Stella," though usually attributed to St. Bernard, must, as a matter of fact, have been composed considerably earlier, for we find it amongst the hymns of the Anglo-Saxon Church, accompanied by an inter-

linear Anglo-Saxon glossary, in a *Hymnale,* which in all probability dates from the period immediately succeeding the invasion of England by the Normans; thus proving that the familiar Vesper hymn was known to our Anglo-Saxon forefathers.

Again, with regard to that popular hymn to Our Lady, which usually goes by the name of St. Casimir's hymn, and begins—*Omne die dic Mariae,* "Daily, daily, song to Mary," the authorship is now attributed to an Anglo-Saxon, owing to the fact that in the British Museum there is a late eleventh-century Psalter, the work of an Anglo-Saxon scribe, who wrote, it would appear, somewhere in the diocese of York, soon after the reign of King Edward the Confessor. This Psalter, in which the hymn is placed after the Psalm *Domine, ne in furore tuo,* formerly belonged to Dr. Rock, who, with other authorities, held the opinion that its author was undoubtedly an Anglo-Saxon. The fact that the whole Codex is in the same hand-writing leaves no reasonable grounds for supposing that the hymn might have been inserted at a later date; and this being so, we are compelled to admit that it must have been known in England several centuries prior to the time of St. Casimir. That he, however, recited it daily is unquestionable; also that a copy of it was found in his tomb, when it was opened for repairs in the year 1604. "His body," we are told, "was incorrupt, and the hymn was found lying under his right-hand." This circumstance doubtless gave rise to the generally accepted fact that he was the author. It is interesting to note that the wording of the hymn in the York Psalter, A. D. 1070, and that found in St. Casimir's tomb is identical.

Old authors delighted to address Our Lady, and to implore her blessing on their literary labors. Take, for example, the following:

> Wherefor, Good Lady, I pray it may please thee
> At my beginning my penne so to lede
> That by thine aid my works may have good spede.

Or this aspiration, which was very common during the Ages of Faith: "Ne scribam vanum, duc pia Virgo manum." [3]

At the end of the poems of Sedulius, we find these lines:

> Finem carmen habet, nec lauri serta requiro;
> Tu studii merces esto, Maria, mei.

Enough, however, has been said to show what a deep and lasting impress devotion to the Immaculate Mother of God has left upon our great poets and writers from the earliest ages of the Church in England.

M. NESBITT.

THE CONGREGATION OF THE PROPAGANDA

According to the New Apostolic Constitution on the Roman Curia.

(*Third Article*).

IN the March issue of the REVIEW we briefly discussed three Congregations of the Roman Curia, viz. the Congregation on the Discipline of the Sacraments, the Congregation of the Council, and the Congregation for the Affairs of Religious. It is proposed in the present paper to consider the Congregation of the Propaganda, following the order laid down in the new Constitution, *Sapienti consilio*.

THE CONGREGATION DE PROPAGANDA FIDE.

ITS ORIGIN.

This Congregation was instituted by Gregory XV in his Constitution *Inscrutabili* (22 June, 1622). There had been a Commission of Cardinals appointed by one of his predecessors, Gregory the thirteenth, for the purpose of preserving Catholics of the Greek rite from falling into heresy and of bringing back schismatics into the Church; and this Commission was raised even to the dignity of a Congregation. However, it was reserved for Gregory XV to erect the Congregation bearing the title of the Propagation of the Faith, to assign to it its sphere of work, and to confer upon it the re-

[3] See Gautier, *Prières à la S. Vierge*, d'après les Manuscrits, p. 504.

quisite faculties. In the Constitution just referred to, *Inscrutabili*, the Sovereign Pontiff sets forth the duties and authority of the members of the Congregation, as follows: "Omniaque et singula negotia ad fidem in universo mundo propagandam pertinentia cognoscant, et tractent, et graviora quae in praedicta domo congregati tractaverint, ad Nos referant; alia vero per se ipsos decidant, et expedient pro eorum prudentia. Missionibus omnibus ad praedicandum et docendum evangelium, et Catholicam doctrinam superintendant, ministros necessarios constituant, et mutent. Nos enim eis, tam praemissa, quam omnia et singula alia desuper necessaria et opportuna, etiamsi talia fuerint, quae specialem, specificam, et expressam requirant mentionem, faciendi, gerendi, tractandi, agendi et exequendi, plenam, liberam, et amplam facultatem, auctoritatem, et potestatem, Apostolica auctoritate, earundem tenore praesentium concedimus et impartimur." It is evident from these words of the Roman Pontiff that the members of this Congregation were entrusted with a very extensive field. They were to take cognizance and to treat of all business pertaining to the propagation of the faith throughout the world. While the more serious questions were to be referred to the Pope, they were to decide and expedite everything else according to their prudence. They were to have a supervision over all Missions for teaching Catholic doctrine, appointing ministers for this purpose and changing them according to their discretion; for all of which they were to receive ample authority from the Apostolic See.

Regarding the Congregation de Propaganda Fide there are two questions which readily occur to the mind, and which need to be answered in order to understand the work assigned to it. The first is—*where* does it exercise its jurisdiction; the second, what is the *matter* of its jurisdiction.

TERRITORY OF ITS JURISDICTION.

It is well to observe that all the countries to which the Catholic Church extends, or where it has any existence, are divided into two classes. One is known as *Provinciae Sedis*

Apostolicae; the other, *Terrae Missionum*. In the former class the Congregation de Propaganda Fide possesses no jurisdiction, while in the latter it does.

MISSIONARY COUNTRIES.

Terrae Missionum or missionary countries are of several kinds. There are some districts over which the Sovereign Pontiff appoints Prefects Apostolic—districts in which, the Gospel having been preached by missionaries, he appoints some priest as superior of the mission with some other priests to carry on the work of teaching the Catholic doctrine and administering the Sacraments. This prefect receives special faculties, some of which he can communicate to those priests who are laboring in the sacred ministry under him. There are other places where the Catholic Church has made greater progress and over which the Sovereign Pontiff has appointed vicars recommended by the Congregation of Propaganda—vicars who rule the respective districts assigned to them in the name and by the authority of the Pope himself, and hence are called vicars apostolic. These are usually bishops; but they differ from *ordinary bishops*, since the latter exercise jurisdiction in their own name, because they receive it attached to the office conferred upon them by the Pope; the former exercise the jurisdiction immediately delegated to them by the Pope. Hence vicars apostolic perform their functions with *delegated* jurisdiction; the other bishops with ordinary jurisdiction, although in *some* ecclesiastical matters they may have only delegated jurisdiction. Besides, there is a third class of places in which bishops possess ordinary jurisdiction, and still have not been appointed to govern their dioceses according to the common law of the Church. Such was the greater part of the United States until last November when the new Constitution came into force.

It is interesting to note that, while countries in which the bishops had ordinary jurisdiction and the common law did not prevail, were under the authority of the Propaganda Congregation, a considerable diversity of method existed regarding

the manner of appointing bishops. This statement may be easily illustrated from countries which have hitherto been under the Propaganda. Thus in the United States the mode of appointing bishops is somewhat different from that which existed in Canada. In the latter the bishops of the province alone select the names of three candidates to be sent to the Propaganda; whilst in the United States the irremovable rectors and consultors of the vacant diocese choose three names; and afterward the bishops of the province deliberate upon the names thus chosen, and either recommend these to the Propaganda or select three other names. In this latter supposition they should give their reason for rejecting the names of those selected by the rectors and consultors. In England the members of the diocesan chapter select three names, the rectors having no share in the selection. Afterward the bishops of the province meet to consider these names and send forward their report on each candidate to Rome without choosing a list of new candidates. In Ireland each parish priest and canon of a diocese has a vote in the selection of three names; the bishops of the province meet and discuss the merit of the names chosen, but, like the bishops of England, and unlike those of the United States, cannot send a new list of candidates. Notwithstanding the foregoing diversity of practice in missionary countries, it is to be remembered that the selection of names for bishoprics is nothing more than a commendation, since the real appointment is made by the Sovereign Pontiff himself, who however is usually guided by the advice of the Propaganda Congregation.

When one examines the section of the new Constitution, *Sapienti consilio*, regarding the Congregation de Propaganda Fide, two features are seen to be more prominent than the rest. One is the change effected in its territorial jurisdiction; the other is the change in the subject-matter of this jurisdiction.

CHANGE IN TERRITORIAL JURISDICTION OF THE CONGREGATION.

In reference to this question it will be useful to quote from the Constitution itself. "From the jurisdiction of the Con-

gregation de Propaganda Fide we decree the transference under the common law: in *Europe*, of the ecclesiastical provinces of England, Scotland, Ireland, and Holland, and of the diocese of Luxembourg; in *America*, of the ecclesiastical provinces of the Dominion of Canada, Newfoundland, and the United States. Hence, affairs relating to these places shall not in future be treated by the Congregation of Propaganda, but by the other Congregations, according to the nature of the business." Here then we have a list of those countries which have been heretofore under the jurisdiction of the Propaganda Congregation, and which are now by the new Constitution withdrawn from it, being placed, as they are, under the jurisdiction of other Congregations according to the character of the business to be transacted. By this act of the Sovereign Pontiff some 30,000,000 of Catholics, about 25,000 priests and over 200 bishops have been brought under the common law of the Church, although this decree is not yet carried into effect except so far as the transaction of business formerly referred to the Propaganda is now performed by the proper Congregations. There is, nevertheless, a certain modification to be noticed. While the countries just named have been withdrawn from the authority of the Propaganda, it would appear that certain portions of some of them still remain subject to it. That this is the proper interpretation of the Constitution is evident from the terms employed to express the alteration. After enumerating those countries now removed from the Propaganda, the Sovereign Pontiff sets down in the Constitution that all other ecclesiastical provinces and dioceses hitherto subject to the Congregation of Propaganda are to remain subject to it, immediately subjoining the following words, "so too we decree that to it (the Congregation of Propaganda) shall belong all vicariates apostolic, prefectures, and missions whatsoever, including those which are at present in a special manner under the Congregation for Extraordinary Affairs." It is, therefore, manifest that all those districts which are called vicariates apostolic and prefectures are still subject to the Congregation of Propaganda, wherever they may happen

to be. In the United States there are two such vicariates, the vicariate apostolic of North Carolina and that of Brownsville, Texas: there is the territory of Alaska which has an apostolic prefect and which, along with those two vicariates, remains subject to the jurisdiction of the Propaganda. Similarly in Canada there are four vicariates, viz., Gulf of St. Lawrence, in the Province of Quebec, Athabaska and Saskatchewan in the Province of St. Boniface, and MacKenzie in that of Victoria; so that while the dioceses of Canada have become exempt from the authority of Propaganda, these four vicariates remain subject to it.[1]

Attention should be directed to those prefectures and missions which have been in a special manner under the authority of the Congregation for Extraordinary Ecclesiastical Affairs. It is decreed under the new Constitution that all these are now subject to the Congregation of Propaganda. All the missions in the Russian Empire, as also the missions of South America, are of this kind.[2] Hence it may be seen that the Congregation of Propaganda, while it has lost territorial jurisdiction in North America and elsewhere, has acquired jurisdiction in other countries to which its authority did not heretofore extend. It was owing to the vast territory subject to the Congregation of Propaganda which made its Cardinal Prefect be popularly known as the Red Pope; and it is not unlikely that for the same reason he may continue to receive this title.

SUBJECT-MATTER OF THE PROPAGANDA'S JURISDICTION.

It has been seen that the authority conferred by the Sover-

[1] This interpretation is confirmed by a recent response of the S. Consistorial Congregation (*Acta Apostolicae Sedis,* 15 Jan., 1909) in reply to certain *dubia* proposed by the S. Congregation of Propaganda regarding the competence of the latter. One of these *dubia* was: "Utrum Vicariatus Apostolici, qui tanquam suffraganei pertinent ad provincias ecclesiasticas a jurisdictione Congregationis de Propaganda, vi memoratae Constitutionis exemptas, jugiter subsint eidem Congregationi de Propaganda?" The answer was: "Affirmative, dum ita permanent. Expedit tamen ut S. Congregatio de Propaganda, quamprimum fieri possit, memoratos Vicariatus erigat in dioeceses, eosque proinde deducat ad jus commune."

[2] Cf. Laurentius, *Institutiones Juris Can.,* n. 157.

eign Pontiff, Gregory XV, upon the Congregation of Propaganda was very extensive in character. It regarded all ecclesiastical affairs whatever, with the exception that in the more important questions which might arise, the Congregation should consult the Roman Pontiff. Hence what the various Congregations were accustomed to do for those countries subject to the common law of the Church, the same the Propaganda Congregation has done for those countries placed under its jurisdiction. It has been therefore a common saying regarding the Propaganda, that "ceteras Congregationes habet in ventre". In other words, this Congregation takes cognizance within the territory assigned to it of all the ecclesiastical affairs of which the other Congregations take cognizance in regard to the rest of the Church. All business relating to the supreme government of missionary countries has been transacted by the Propaganda; hence it has possessed legislative authority empowering it to make obligatory enactments for any country subject to it. When questions of doctrine were proposed to the Propaganda for solution, it was the general practice of this Congregation to refer them to the Holy Office. There was not, however, any obligation of this kind imposed upon the Propaganda Congregation, since no prohibition was issued to prevent it from giving a decision on doctrinal matters. Here it is opportune to observe the difference between the subject-matter of this Congregation as heretofore existing and its subject-matter as determined by the new Constitution.

SCOPE OF PROPAGANDA HENCEFORTH.

In this Constitution it is set forth that the Congregation de Propaganda Fide is not, even within its own territory, to transact business which relates to faith, or matrimony, or to the discipline of the sacred rites. Whenever such questions are proposed by anyone subject to the Propaganda, this Congregation must hand them over for settlement to the proper Congregation. Matters concerning doctrine are to be transmitted to the Holy Office; matters regarding matrimony are to be re-

ferred to the Congregation on the Sacraments; and questions relating to the sacred rites are to be answered by the Congregation of Rites according to its competence.

There is another department of business in which the Congregation of Propaganda receives some restriction under the new Constitution, viz., regarding Religious. When these are employed in missionary countries, they are under one respect subject to the Propaganda, while under another respect they are exempt from its jurisdiction. Everything relating to Religious, whether considered individually or collectively, so far as these are missionaries, is to be regulated by the Congregation of Propaganda. On the other hand, whatever relates to them as Religious, their state, discipline, studies, promotion to Sacred Orders, etc., is under the jurisdiction of the Congregation for the Affairs of Religious. From this distinction it would follow that the Congregation of Propaganda could remove a Religious or even the entire body of Religious living in a missionary country: but it could make no change for Religious *as Religious*, e. g. in their spiritual training, since functions of this latter kind would appertain to the Congregation for the Affairs of Religious.

ANOTHER CONGREGATION UNITED TO PROPAGANDA.

According to the Constitution, *Sapienti consilio*, the Congregation for the Affairs of the Oriental Rites is now united to the Congregation de Propaganda Fide. It was Pius IX who (6 January, 1862) instituted the former Congregation. As suggested by the name, its chief duty was to attend to the ecclesiastical affairs of those who followed the Oriental rites; or in the words of Pius IX,[3] "pro omnibus Orientalium Ecclesiarum negotiis unice tractandis ac dirigendis." The business which had belonged to the Propaganda Congregation from the time of its founder, Gregory XV, was divided into two classes, one for the Latin rite and the other for the Oriental rites. The new Congregation instituted by Pius IX was to superintend the affairs of the Oriental rites, as also those

[3] Constitution: *Romani Pontifices.*

which were called mixed, viz. those relating to the Oriental and Latin rites together, unless in this latter case the Congregation for Oriental Affairs might deem it expedient to refer questions to a general meeting of the Propaganda Congregation. The Prefect of the Congregation of Propaganda was to be also the Prefect of the new Congregation, while the latter was to have its own special Secretary and Secretariate with officials, as well as special Consultors. This Congregation still exists under the new Constitution, not as a separate Congregation, but as united with the Congregation of Propaganda and managing Oriental affairs as hitherto.

TEMPORALITIES OF THE CONGREGATION DE PROPAGANDA FIDE.

Another point of the new Constitution regarding the Propaganda should be noticed, viz. the temporalities. Hitherto there existed a *Praefectus oeconomiae* whose duty it was to supervise the temporal affairs of the Congregation, such as funds, endowments, etc. Thus there were two Prefects of this Congregation, each a Cardinal: one being Prefect General, the other Prefect of Economy. Under the new Constitution this latter office ceases and the entire administration of property is assigned to the Congregation itself. One of the sources of revenue to the Propaganda has been called the *Reverenda Camera Spoliorum.* It may be of interest to recall the fact that Pius VII was at one time obliged to draw upon some funds of the Propaganda for an urgent necessity of the Church. Afterwards, by way of compensation he decreed that funds arising from vacant benefices should be given to the Propaganda, so that this Congregation received authority to administer those funds for the purpose of defraying the expenses of missions in various parts of the world. Such funds were called *Camera Spoliorum.*

One other particular set down in the Constitution, *Sapienti consilio*, regarding the Congregation of Propaganda remains to be mentioned. It is that the Commission for the union of dissident Churches is annexed to it. The establishment of this Commission was due to the energetic zeal of the late Sovereign

Pontiff Leo XIII, who on 19 March, 1895, shortly after the publication of his famous constitution "Orientalium dignitas Ecclesiarum," instituted a permanent Council or Commission whose proper function was to further the reconciliation of dissidents. Its labors were not to be confined to the Orientals, but to extend to all who fell away from the Catholic Church through heresy or schism, whether in the Eastern or Western hemisphere. The presidency of this Commission was reserved to the Pope himself, who appointed a number of Cardinals as members, and some other ecclesiastics as consultors. Under the new Constitution the scope of its labors and general personnel remain the same.

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HOW THE ENGLISH MARTYRS SAVED THE MASS FOR ENGLAND

THE fight for the Mass began in earnest at the accession of Elizabeth and lasted over two centuries. The persecution divides readily into two periods, each of about one hundred years' duration. The first, which is the subject of this sketch, is the golden age of the Martyrs, rich in records, and of enthralling interest for its swaying political fortunes, the splendid names and achievements of its chief actors, and their romantic adventures. The second dates from William of Orange, and is only now emerging from undeserved oblivion. It too was an age of martyrdom, but without its glory. No blood was shed; but lives pined away, sometimes in prison, always in the gloom of waning hope and gathering despair. It was the darkest hour, when the wreck of English Catholicism seemed drifting swiftly and surely to inevitable submersion. Then One appeared walking upon the water, and the first shaft of light heralded a new day.

Our particular theme carries us back to the "spacious" days of "the Virgin Queen." After years of wavering, the nation had definitely accepted the policy of Apostasy, and had come into possession of its reward. It appeared to have bartered its heavenly heritage for a full and overflowing meas-

ure of earthly prosperity. There were giants in those days!—giants in politics, giants in war, giants in literature and art, giants in commerce and adventure. Our concern, however, is not with them, but with the persecuted remnant who, for the sake of the Faith, drifted aside from the full tide of national life, and allowed its joyousness and glory to flow away unheeded. For they knew that they had here no lasting city, but were seeking one that is to come. Small congregations they were, scattered up and down the country, never numbering more than two hundred or three hundred souls, and often no more than a single household. Yet it was for them that Allan and his friends founded the Colleges at Douai, and Valladolid, and Lisbon, and in the Eternal City. It was to bring the consolations of religion to them, and especially the supreme consolation of the Adorable Sacrifice, that those gallant bands of seminary priests and religious, those "buds of martyrdom," as St. Philip called them, poured into the country despite the "terrible thundering statutes" which set a price upon their heads, and deluged the ungrateful soil of England with their blood.

When a seminary priest, educated abroad, landed on his native shore, he passed at once from a highly organized ecclesiastical system to chaos. Bishops, parishes, sources of income,—all were gone. During this first century of persecution only the merest makeshift of Church government existed for the secular clergy; and for maintenance, they were wholly dependent upon the nobility and country gentry. The laity did their duty well, though rapidly growing impoverished by constant fines for recusancy. Lists were kept of families willing to support one or more priests. Living in disguise under their roof, the seminarists passed themselves off as guests, tutors, or even menial servants. Yet so little did their hosts forget their sacred character that several instances are recorded of unintentional betrayal by display of extraordinary reverence.

Of public churches there was none. The principle of toleration had already gained a footing on the Continent. But to

the Emperor Ferdinand's suggestion that Elizabeth should concede at least one church in each town for the use of her Catholic subjects, the Queen returned a curt refusal. In London, however, the ambassadors of the Catholic powers were allowed a chaplain and Mass in their private chapels; and in a very few rare cases of the greatest nobles, a similar privilege was winked at by the authorities. Such an instance is found in the life of Magdalen, Viscountess of Montague. Dr. Richard Smith, her chaplain and biographer, afterwards Bishop of Chalcedon, tells us that this lady's house at Battle, near Hastings, was called "Little Rome". He continues:

Three priests administered the Word of God and the Sacraments, not only to Lady Margaret and her family, but to the Catholics from all parts. She built a chapel in her house (a wonderful thing in such a persecution), and in it she placed a fair altar of stone with steps to go up to it, and a screen about it, and she also made a choir for the singers and even a pulpit for the priest. Here generally every week a sermon was preached to the people, and, on solemn feasts, Mass was celebrated with singing and instruments of music, sometimes with deacon and subdeacon. And so great was the concourse of Catholics that sometimes two hundred were present, and sixty at the same time would go to Holy Communion.

Such boldness was altogether exceptional. The ordinary place for the celebration of the Divine Mysteries was one of those hidden chapels, with secret stair and convenient hiding-holes, which are still to be seen in so many ancient mansions up and down the country. From a multitude of examples one of the most interesting and characteristic is the second of a series of three secret chapels at Harvington Hall, in Worcestershire, where Lady Mary Yates sheltered the Franciscan Martyr, Ven. John Wall. It is thus described by Dom Bede Camm:

A winding staircase is still known as the Chapel stair. As you mount it, you come to a small closet, opening from a landing, within which a panel communicates with one of the hiding-places.

It is very interesting to note the ecclesiastical designs roughly stencilled in red and black on the open rafters of the staircase. They were no doubt intended as a guide to the faithful to the place where Mass was celebrated, and would pass unnoticed by the uninitiated. At the top of the staircase is a large room known as Lady Yates's Nursery. It has windows in every direction so that those on the watch could see if anyone were approaching the house. Three steps lead up from this ante-room into the little Sanctuary where the Martyr was wont to offer up the Adorable Sacrifice. The door is latticed, and beside it is a "squint" or opening of lattice-work, so that the watchers kneeling in Lady Yates's Nursery could yet assist at the Holy Mysteries within.

Not far away, at Purshall Hall, another of Father Wall's chapels was accidentally discovered a few years ago. It is hidden away in the roof, with no window or aperture to admit light. There, surrounded on three sides by mouldering rails, was found the ruined altar, with the remains of its tattered altar-cloth falling into dust. No place could tell the story of persecution more pathetically than this dark shrine, where a handful of broken men and women assembled at the peril of their lives "to show forth the death of the Lord until He come."

Having contrived a chapel, provision had next to be made for an altar and other requisites. Such a cumbrous and tell-tale object as an altar had to be constructed so as to be as easily disguised as possible. The usual artifice was to make it in the form of a chest, so that when closed it would not attract attention, and might also serve as a convenient receptacle for vestments and other contraband articles. The altar at Harvington is of this description. Father Kemble's altar, preserved at Monmouth together with his chalice, missal, and bookstand, is still simpler in design. It consists of two wide oak benches placed one on the top of the other so that, when not in use, they stood inconspicuously along the walls. Elsewhere, other most interesting altars are treasured as relics, on which various martyrs are known to have celebrated.

Many portable altars, or altar-stones, have likewise been handed down from penal times. Usually they are of slate, very small, with the five crosses merely scratched upon them. A fine collection is to be seen at Harvington. That which Ven. Nicholas Postgate constantly carried with him in his long missionary career is in actual use. These stones seldom contain relics, although permission was given to use the relics of our own martyred heroes for this purpose. Leave was also freely granted to missionaries to consecrate altar-stones, no bishops being left in the country. A letter of Ven. Robert Southwell, S. J., petitioning for this faculty contains the following beautiful passage: "Of a truth the one remaining solace of the Catholics amid all this trouble and turmoil is to refresh themselves with the Bread of Heaven, which, if it be taken away, it cannot be but that many will faint and grow feeble whose piety and constancy was heretofore nourished and increased at this holy table." [1]

Chalices and missals, as well as altar-stones, formed part of the traveling "kit" of the missionaries. A few "Martyrs' chalices" remain in Catholic hands. Father Postgate's is at Ugthorpe, and is a good example of its type. It unscrews readily into three pieces, and is most convenient for concealment and for carrying about. An excellent specimen of a missal is a small quarto dated 1615, preserved at Oscott College. The title-page reads: "Missae aliquot pro sacerdotibus itinerantibus in Anglia ex Missali Romano reformato." It contains the Proper of the Mass, the masses for the greater festivals such as Christmas, Easter, Ascension, Pentecost, and Corpus Christi; the Sundays of Advent and the Sundays from Septuagesima to Palm Sunday; the Blessing of Ashes and Palms; the Common of the Saints, the proper Masses of Our Lady, the Apostles, St. Gregory, St. Anne, St. Lawrence, St. Michael, and All Saints. At Olney, Bucks., is a manuscript *Rituale* of unique interest. It is a tiny volume. The bulk of it is beautifully transcribed in black and red,

[1] *Documents relating to the English Martyrs.* Catholic Record Society, 1908, p. 314.

but being left incomplete, it has been finished off hurriedly by a less skilful hand. The text followed is the Sarum use. On the first page is the following note (in Latin) signed R. C.: "This Manual was written by the hand of the Rev. Christopher Burton, an English priest, and was sent by him to R. C., a priest, as a last pledge in this world of his friendship, on the day before he was taken from the Marshalsea prison, in London, to suffer martyrdom in Kent A. D. 1588."

Among the minor difficulties that beset the itinerant missionary, Father Weston mentions the occasional annoyance of being unable to say Mass at a station for want of altar-breads. To avoid such mischance it was his habit always to carry a supply. Once, however, he was near paying dear for his prudence. To his dismay he found that he had shed his whole supply, by threes and fours, like a trail along the public highway through a village. By good fortune most of the inhabitants were in the harvest-field, and he was able to recover his loss unobserved, actually gathering some twenty altar-breads at the doorstep of the Protestant minister! He comments on the peril such an accident exposed him to. Let us therefore record the name and service of one of the humbler heroes of those days:—one Peter Lester, an apothecary, dwelling near Fleet Bridge, who was denounced by an informer for "making the hosts for the Jesuits and massing-priests that are in England. His irons, which he useth for that purpose, he keepeth in a barrel or vessel of beer in his cellar." [2]

Such were some of the straits and shifts to which our forefathers were reduced by the stringency of the laws. The imperative necessity of secrecy allowed them only garrets for chapels, boxes for altars, and such chalices and other requisites as they could conceal on their person. Yet in the ways that were open to them, the impoverished recusants lavished splendor on the Blessed Sacrament. No greater contrast can be imagined with those dark and hidden sanctuaries than the costliness and

[2] *Troubles of our Catholic Forefathers.* Second series, pp. 135-136.

splendor that shimmered in the gloom. Silver crucifixes, silver candlesticks, silver lamps, silver censers, of artistic workmanship and often loaded with jewels, are constantly recorded. The vestments especially were astonishingly beautiful. Superabundant evidence is to be found in the inventories of spies describing the various treasures they had seized or hoped to seize. The poor remainder that has survived their rapacity more than bears out their testimony. It would be a long task to resume the catalogue of all that is to be found in our colleges and convents and private houses. Magnificent beyond all are the Wintour vestments now at Stonyhurst, but once worn in that secret chapel at Purshall, already described. It was at Badge Court, close to Purshall, that these masterpieces of the needle were patiently worked by the pious fingers of Mistress Helen Wintour. A chasuble and cope of Pentecostal red are profusely embroidered with cloven tongues of gold; while in the adornment of these and the corresponding set of white vestments no less than 471 large pearls have been employed. Hardly less splendid are the two chasubles lent to the Bar Convent, York, by Mr. Herbert of Helmsley Hall for the annual procession in honor of the English Martyrs. It is noteworthy that the chief subject embroidered on one of the chalice veils is the Sacred Heart with the monogram of the Holy Name.

Reliquaries were prominent ornaments on the improvised altars. Nowadays a passion for flowers has almost banished holy relics from their post of honor. As might be anticipated, this form of devotion was much dearer to our persecuted ancestors. Martyrdom was familiar to their eyes as well as in their thoughts. For many of them it was the goal of their desires. Hence it was natural for them to value whatever recalled the triumphs of those who had bled for Christ, as a stimulus to their own courage. The relics of our own Martyrs were, however, as a rule sent out of England for safe keeping. But a beautiful custom obtained of saturating in their blood the corporals they had used at their last Mass. Many of these are known. Several are found at the

Franciscan Convent at Taunton. The palla used by Father Woodcock is at Erdington Abbey. At Stonyhurst is a corporal used by five blessed martyrs in the Tower before their triumph at Tyburn. Their names are embroidered in red silk. By a beautiful and significant grace, the consecrated index finger and thumb of martyred priests, in several instances, have been preserved incorrupt, as though to glorify those who had so faithfully administered the Divine Gift at the cost of their life. The incorrupt thumb of Ven. Robert Sutton, the Stafford Martyr, is venerated at Stonyhurst in a beautiful little reliquary which the famous confessor, Father John Gerard, had made for it. But most touching of all relics, for their specially pathetic association, are the objects which lie in the old oak chest at Chaighley farm, and which constitute "the treasure" of the Holden family. Until the evil days were past, the secret of "the treasure" was confided only to the eldest son of each generation. For in Cromwell's time a priest was slain at the altar, before the eyes of his own mother, by a band of soldiers. In spite of her entreaties they hacked off his head and set it on a pike; then, as they were departing, flung it, in brutal derision, into the lap of the agonized woman. Everything used at that Mass was reverently put back into the chest in which the priest himself used to store them:—chalice, missal, cruets, even the candles of unbleached wax, the amice, girdle, and alb all red with blood, the sacred vestments, and the martyr's head. A German inscription in the missal records that these were the possession of Philip Holden, "our Martyr." And this is "the treasure" of Chaighley farm.

Mention occurs very rarely, and only at a late date, of tabernacles or other provision for reserving the Blessed Sacrament. This, and the *prima facie* impossibility of doing so during such a fierce persecution, have usually satisfied modern Catholic writers that reservation was not practised. The following evidence from the Life of Donna Luisa de Carvajal throws some light on the subject. When she came to England in 1606 she found that the Blessed Sacrament was not reserved

anywhere in London, not even in the Spanish Ambassador's Chapel. This grieved her fervent soul. "It seemed to her," says her biographer, "that there could be no reasonable objection to the reservation of the Adorable Sacrament in the Ambassador's Chapel, and to His Divine Majesty enjoying the immunity of the Catholic King's own residence in a city where, for so many centuries, innumerable temples had been honored by His presence." Her remonstrances met with success, and the example was soon followed by the Embassies of France, Venice, and the Low Countries. Before long, Donna Luisa ventured on reservation in her own house. Writing to her cousin the Marquesa de Caracena in 1611, she says: "The Ambassador has had in his chapel this year a beautiful sepulchre, and we have had one more remarkable for its devout appearance than its size, but very pretty and nicely arranged. This must not be mentioned on any account, not even to Spaniards, for it would cause us a hundred new difficulties. The houses of Catholics are the Catholic Churches in England, but scarcely anyone ventures to keep the Blessed Sacrament except for a short time, and in places which happen to be for some reason or other more secure than the rest." [3] These passages go to show that reservation was rare but not unknown. This gives weight to the traditions that exist of an unextinguished sanctuary lamp in out-of-the-way parts of Lancashire and Yorkshire. Ven. Nicholas Postgate certainly reserved in the secret loft-chapel at Egton Bridge, for he had a tabernacle made in the wall. The receptacle can still be seen, though the door of the tabernacle, which bears a representation of the Crucifixion, was dishonestly abstracted by a former Protestant vicar of those parts and remains in Protestant hands. At Claughton-on-Brock, too, is a small oak box, elaborately carved, in which the Ven. Thomas Whittaker, who served this district, used to reserve. Ancient monstrances also are to be heard of, *e. g.* at Everingham, and in the inventory of goods seized at the house of Thomas Higgins in London on 17 September 1716, clear evidence of the same practice. But,

[3] *Life*, p. 197.

as a rule, priests seem to have reserved the Blessed Sacrament on their own person, as missionaries still do in some countries, and as the Irish Clergy did till recent years. The Ven. George Napper was carrying the Blessed Sacrament in this way when he was seized at Kidlington in 1610. He was most strictly searched. Even his shoes were pulled off in the presence of the Justice, and the constable put his hands on the pyx several times without discovering it, to the martyr's intense joy. Indeed, in no instance do we read of an actual profanation of the Blessed Sacrament.

It is unnecessary to dwell at any length on the devotion of the English recusants to a rite for which they ran such constant risk. The Holy Eucharist in Mass and Communion was the cause for which they suffered, the secret of their strength, and their sole comfort. For the rare Communions two or three times a year, which had formerly satisfied even pious people, the missionaries substituted the rule of weekly or even more frequent Communion. The effect was immediate and startling. All the fervor, and even some of the extraordinary phenomena of the Early Church suddenly reappeared. Father Parsons describes, in a well-known passage, what his own eyes had witnessed during his two years' pastorate in England. "It fills me with amazement," he writes, "when I behold and reflect upon the devotion which Catholics in England show by their gestures and behavior during Mass; for they are overpowered by such a sense of awe and reverence that . . . when the Lord's Body is elevated they weep so abundantly as to draw tears, even involuntarily, from my dry and parched eyes."[4] Father Weston relates the conversion of a Protestant gentleman who was "overcome with terror and great awe" during one of these celebrations, and became "pale and rigid," so deeply was he impressed "by the beauty of the ceremony and the devotion of those who were present." Stories too are told of wonderful apparitions during Mass, bringing increase of faith and courage to those much-tried souls.

[4] *Douai Diary*, p. 171.

To complete our sketch, a few words might be added about religious observances in prisons where English Catholics of those days spent no inconsiderable portion of their lives. So overflowing was the Catholic prison population in Elizabeth's reign that the magistrates were at their wits' end where to place them, and the local ratepayers groaned under the burden of having to support so many of the poorer sort. At one assize in Hampshire no less than 400 Catholics were convicted, and in Lancashire 600. Needless to say, Elizabethan prisons were very different from the highly sanitary buildings, with their strict regulations and supervision, of our own day. This had its advantages to counterbalance its disadvantages. When for some reason a prisoner of importance like Father Gerard was specially committed to close confinement, or when the malice of a Topcliff was given free rein, the condition of the victim was horrible indeed. Then spiritual and bodily starvation combined to break his courage, and a "dry Mass" or "spiritual communion" was the only resource. But such conditions were far from being universal or even common. It is astonishing what freedom could be bought by judicious and constant bribery. Father Worthington, S.J., was confined in the Gatehouse prison from 1615 to 1618. He describes the system in vogue there. "For a more convenient locality in the prison you give so much; for taking fresh air within the bounds so much; to go out into the suburbs for an hour or two so much. I therefore purchase each week at a great price suburban circuits of this kind, under the pretext of preserving health, but in fact that I may visit the houses of Catholics, and of Protestants also, if there is any hope of spiritual gain." [5] Similar laxity prevailed within the prison walls. The confessors were in constant communication with their friends. Altars were fitted up, Mass regularly said, confessions heard, converts instructed and reconciled, sermons preached, even retreats given with such impunity that the prisons might almost be regarded as the first post-Reformation public churches in the cities. No doubt many a hunted priest re-echoed Father

[5] Foley, vol. ii, p. 99.

Gerard's expression of thankfulness for the peace and religious freedom of prison after months or years of hide-and-seek with spies and informers outside. With that love for "the full service of God" which was so marked in them, the Catholic prisoners were greatly daring in availing themselves of their opportunities. Father Worthington fitted up a little permanent chapel with a Lady Altar hung with silk. There two or three Masses were said daily; sometimes even six or seven according to the number of priests incarcerated. Fifty to sixty persons attended the monthly sermons; and from time to time, though seldom, "for fear of the Jews," he ventured "to expose the Blessed Sacrament in a crystal box or case shining with rays," for the purchase-money of which he prays God to bless his good friends in Spain.[6] It is the first recorded instance in England of Exposition with a Monstrance.

Special solemnity, as was natural, surrounded a priest's Last Mass previous to execution. Ven. Ralph Corby, S.J., and Ven. John Duckett said Mass in Newgate and gave Holy Communion to crowds of Catholics including the Duchess of Guise, the Catholic Ambassadors, and many other notabilities. Ven. Stephen Ronsham had an intense devotion to the Blessed Sacrament, and had risked his life on one occasion to avoid an involuntary irreverence to It. He was saying Mass in prison when the sheriff's officers came to summon him to martyrdom. They consented to wait. The martyr finished his Mass, "read his evensong, blessed, kissed and embraced those present and went down cheerfully to the hurdle." Very touching is the story of another secular priest, Ven. Wm. Davies, executed at Beaumaris, 27 July, 1593. He had been seized two years earlier whilst arranging for the passage to Valladolid of three young students whom he loves to call his "children." Harried from prison to prison, each viler than the former, he was separated from his "children" for many months. But the last half-year they spent re-united in bonds in the Castle of Beaumaris. There, to their intense joy they were allowed to live together and occupy themselves as they liked. As usual the

[6] Ibid., p. 98.

prison became a sort of religious house, regular hours being devoted to prayer, study, and spiritual exercises. Father Davies said his daily Mass on a table in his cell. Immediately after his execution the hangman brought his clothing, all dripping with warm blood, and flung it on the table, thus seeming to mingle the blood of the martyr with those Precious and Life-giving Streams which his priestly word had so often caused to flow there. The clothing was divided among Catholics and "the cassock stained with blood was kept in a certain part of the kingdom, that priests might with much devotion wear it under their priestly vestments when they said Mass." [7]

> Ah, happy who
> That sequestered secret knew,
> How sweeter than bee-haunted dells
> The bloomy blood of martyrs smells!
> Who did upon the scaffold's bed,
> The ceremonial steel between you, wed
> With God's grave proxy, high and reverend Death;
> Or felt about your neck, sweetly,
> (While the dull horde saw but the unrelenting cord),
> The Bridegroom's arm, and that long kiss
> That kissed away your breath, and claimed you His! [8]

✠ FREDERICK W. KEATING,
Bishop of Northampton.

THE DANGER OF STATE LEGISLATION INTERFERING WITH OUR RIGHTS OF EDUCATION.

I.

IN a paper prepared for the meeting of the Association of Catholic Colleges, held in Chicago in 1901,[1] the late Father James P. Fagan, S.J., after giving some account of the forces that are moulding and influencing educational interests in the United States, points out how the principles and methods advocated by these forces can and do affect Catholic interests of great value. His argument constitutes a serious warning

[7] Pollen, *Acts.*, p. 142.

[8] Francis Thompson.

[1] Reprinted by the Catholic Educational Association in its August *Bulletin*, 1908.

for Catholic educators to be on guard lest by silence and inactivity, or by indiscreet, however well-meant, coöperation in furthering State legislation which ostensibly makes for a broad and liberal promotion of popular education or philanthropy, they unwittingly furnish to legitimate political authority the means of placing our Parish School system in the false light of a separatist institution, the exercise of whose educational functions is not to be considered as a factor in the public welfare, or, if considered at all, to be treated as subordinate, and in some respects antagonistic, to the purely secular system. The ultimate effect of such a policy is to place Catholic citizens in the position of being disloyal and hostile to the common interest whenever they make claim to maintain the freedom of exercising equal rights of religious education.

Father Fagan demonstrates the reasonableness of his warning by instancing the attempts made in late years to obtain the sanction of Catholic citizens for the establishment of legally recognized "Educational Commissions," whose members, appointed by the Governor of the State and confirmed by the Senate, should have power to issue certificates qualifying pupils of public schools and of State institutions of higher education, for obtaining certain academic distinctions, scholarships, and civil-service privileges. As all proposed commissions of this kind are assumed to consider and act for only such educational institutions as are supported by State taxation, there is forthwith created a standard of efficiency which rests not on individual ability or representative citizenship, but on the fact alone that the candidate has attended a public school or college which conscientious Catholics are prevented from patronizing, since it fails to give their children that fair opportunity of obtaining a moral training without which their education becomes not only one-sided but a vital misfortune, if not also a serious danger to the peace and moral order of good government.

There are other methods proposed and discussed with reference to legislation, involving the proper adjustment of the relation between the school and the State, the professional and

social status of our teachers, certain scholastic qualifications for citizenship, and some problems which lie at the ethical foundations of republican life, which have been clamoring in these days for adjustment and settlement by State definition. These measures are likely to affect the position of our Parish School system. It is our common interest to make acquaintance with and study, not only the proposed legislation, but also the forces that are active in the effort to bring about its ratification upon our statute books. Success in effecting legislation on this score is sometimes due to the energy and prestige of individual leaders, but more often to the activity of organized associations or of the representatives of some great vested interest. These latter need to be studied in their views and stated principles, their avowed and their hidden aims, if we would understand the import or anticipate the results of a zeal often directed by the spirit of the world and the pride of life, which are elements essentially, though not always meant to be, antagonistic to the Church of Christ. And it must not be forgotten that it is easier to prevent noxious legislation by a well-defined and reasonably-grounded protest in advance of its enactment than to repeal it by noisy agitation when once it has been made the law. In a country where popular government obtains, it is assumed by the great mass that the elected legislators are really representatives of the people, expressing their will, and hence that a law duly enacted has been fairly discussed and well understood by men presumably representing the mind and will of the constituents who thus give to it their implied consent. Catholics are not, as already stated, disposed to complain when once they realize that a law is on the statute book; but this does not exonerate those who are responsible in the first place for the hardships imposed upon our people by reason of inattention and inefficient leadership.

If we examine the methods adopted for developing and accrediting educational ideas in this country, we shall find that they consist mainly in organized effort. It is the work of associations, which in their meetings and by their publications

and through the influence of the popular press " have put their ideas before the people, have sedulously, in time and out of time, insisted on the soundness and timeliness of their schemes and devices, and, when the moment was ripe for action, were found prompt and ready to grasp and use their opportunity. To learn this one lesson and to apply it is the need of the hour for Catholics." This is sound advice. It is by organized effort as well as by thoughtful alertness that we must endeavor to get before the public the true notion of our claims in matters of education.

II.

Nor are we without the ready means for instituting such activity by united and well-directed effort. The Federation of Catholic Societies, the numerically and socially strong bodies of distinctly American citizenship, such as the Knights of Columbus, bring together the best and most active conservative elements of our Catholic manhood. These are powerful organs of propaganda and protection.

In matters of distinctly religious interest, such as the safeguarding of our rights as Catholics in the sphere of elementary education, these bodies very naturally wait for the initiative from the clergy. Bishops and pastors themselves are anxious that no popular movement should be organized in the defense of questions of an avowedly religious character, such as affect the body corporate of the Church, without signal from the appointed guardians on the watchtowers of our common citadel. And whilst it may happen that the chief watchmen on whom we must rely for the trumpet-call to action are ignorant or heedless of the danger besetting us, it would be equally disastrous to have the laity move without such call, because it is almost sure to cause disorder and factions among the self-appointed leaders. Where the laity are compelled, through lack of proper direction by ecclesiastical authority, to take the initiative, the end is, as history teaches, invariably anarchy, and a quality of anarchy which, as it must feed on resentment against neglect by the clergy, is sure to turn against the priest-

hood. France and Italy furnish an object-lesson of this kind of development of national spirit. Anti-Christian legislation in these two countries is not the result of Protestant propaganda, but of Catholic neglect. And, as a matter of fact, we find a fairer sense of law and public equity in England and Germany, where governments are distinctly Protestant, than in any so-called Catholic country of Europe or America.

Happily we are conscious of the necessity of an active Catholicity in the United States. *Non verba sed facta* is a commonly recognized motto among us; and though we do often enough make considerable noise about our doings, we do not let words stand for the fulfilment of duty. Nevertheless the duty here contemplated is not of that patent kind which arouses our suspicions and energies by the obviousness of its necessity or the danger involved in neglect. The apparently philanthropic and purely humanitarian motives which are put forward to elicit public interest in the promotion of educational schemes, and educational legislation, are apt to blind us to the disastrous results of giving our assent without carefully scanning the provisions and conditions which we are invited to support.

That there are laws on our statute books which are the outcome of merely party agitation and cannot be regarded as either just in their application or as the expression of the majority will of American citizens, is admitted by all unbiased students of our legislative code. Apropos of this subject, there appears an article by Senator George Sutherland in the current number of *The Independent*[2] on the "Necessity of Greater Care in Making Laws." In introducing this subject the writer says: "The Congress of the United States is perhaps the greatest legislative body in the world; nevertheless a vast deal of work is found, in the retrospect, to be of an exceedingly haphazard character. Laws not only of *doubtful* validity, but occasionally laws which are *clearly*[3] opposed to the plainest constitutional principles, have found their way into the body of the statute law." Again, "Congress has

[2] 25 March.

[3] Italics are the author's emphasis.

passed some invalid laws, and the reasons against their validity have so clearly preponderated that it is difficult to find any excuse whatever for their enactment. It is not unfair to say that sometimes such laws have been passed in response to an apparently overwhelming public sentiment." The conclusion which Senator Sutherland draws from his study of our law digest is that "'an ounce of prevention is worth a pound of cure' in legislation as well as in medicine. Revision is a cure, not a preventive."

This is precisely what is wanted on our part. It would not be difficult to show that the Catholic community has in some cases given its expressed consent and support to legislative enactments that eventually proved injurious to their liberties and rights under the Constitution, which guarantees to all citizens equal rights and full freedom in the exercise of their religious convictions, so long as such exercise does not disturb the public peace or interfere with the just interests of the commonwealth.

III.

Nor need we assume that the promoters of legislation which is apt to be prejudicial to the rights of Catholic citizens of the Republic, act from any pronounced or conscious motive of opposing our claims. Their point of view is simply one which, whilst aiming at the common benefit, leads them to ignore or lose sight of individual or partial rights. Instances of this kind—and they are the very ones which affect our vital interests—are to be found especially in the organization work of public charity and correction. The resolution adopted at the recent National Convention held at the whole-souled and broad-minded instigation of ex-President Roosevelt, offer a pertinent illustration, as do also the proposals of the various Child Labor Associations to ameliorate the condition of the children of the poor. These resolutions, among other things, propose to place the control of the education of the children who are in orphan asylums and other similar institutions for the derelict, in the hands of a Board of Public Education and Charity, whose

members are not in any way constrained or apt to take cognizance of the rights of parents or the religious convictions of the natural guardians of such children.

In discussing this subject recently with a priest, a prominent schoolman, keenly alive to the welfare of our Parish School system, we elicited from him an expression of opinion which is alike interesting and valuable as elucidating the main point of our contention. Referring to the Report, already mentioned and contained in the *Congressional Record,* 15 February, 1909, of the message from the President of the United States which deals with the subject of the State's "Care of Dependent Children," this priest pointed out the following clauses given in the summary of the conclusions reached by the National Conference held in Washington on 25 and 26 January last:

1. Homeless and neglected children, if normal, should be cared for in families when practicable.
2. The State should inspect the work of all agencies which care for dependent children.
3. Educational work of institutions and agencies caring for dependent children should be supervised by State educational authorities.

The foregoing propositions at first sight seem not only harmless but quite beneficial, as contributing to good order and the advance of public prosperity. Moreover, no one need doubt but that they were inspired by a genuine philanthropic desire to promote the common welfare; and the Catholic representatives who were present at the National Conference might have found it difficult to lodge any objection against these propositions. To the reflecting mind, however, it cannot but become evident that such legislation affords to a narrow-minded, hostile State official whose whole purpose is to see shortcomings and who is blind to essentials, ample opportunities to interfere with and paralyze the legitimate activity of some Catholic institutions which would have no seemingly legitimate defense against the power conferred upon the State's appointee.

What some of the leading authorities whose opinions are likely to influence, if not to direct, the action of the State Edu-

cational Department, to whose functionaries the supervision of our institutions is to be confided, might tolerate or do in the way of rendering the path of Catholic education hard and inequitable, may be gleaned from the expressed opinions of men like Dr. M. G. Brumbaugh, Superintendent of Public Schools in the city of Philadelphia. In an address on "The Function of Education in Democracy" before the Convention of the National Education Association last year at Cleveland he gave utterance, among other similar expressions, to the following policy which he deemed should be the guiding principle of our State legislation on educational matters:

> The initiation into democracy should always be contingent upon the possession or this common knowledge [of our republican institutions]. For that reason the stranger from without *should serve an apprenticeship in the American Public School before he is invested with the toga of American citizenship.* Likewise, anyone in our midst, native or foreign born, that has neglected to fit himself for that participation in our democracy, should be denied what his own neglect prevents him from comprehending.

No one will object to the demand of the State that those who claim the benefits of its citizenship should be fitted therefor by an adequate education and the possession of the knowledge which is essential for the proper exercise of its functions in the Republic. But that this knowledge should be acquired in no other way than by sending our children to the Public Schools is to exclude Catholics from the rights of citizenship purely and solely on the ground of religious discrimination. We are not only content, but likewise deeply anxious, that our Parish Schools should attain and maintain as high a standard intellectually and ethically as any Public School in the land; but if we add to these qualifications, for which the State may hold us accountable by a system of examination, those of a religious training according to the dictates of our conscience, we demand both recognition of our citizenship and immunity from arbitrary molestation under the plea of official supervision. Dr. Brumbaugh is not here credited with being especially narrow-minded or bigoted, though he has made no secret of his opinion that "the child belongs to the State, and the first duty of a child is to the State; his second duty is to his

parents,"—a doctrine to which we as Catholics by no means subscribe. But the ideal which he claims as that of American citizenship is simply what Paganism has claimed; and it is essential that Catholic educators keep this fact before the citizens who feel it their duty to maintain the Parish Schools while they help to support by their taxes the Public School system.

As a matter of fact the Parish School system is simply ignored by the State; and considering its scope and purpose, and the numbers of loyal citizens who stand for that system, this might be claimed as being a distinct injury to a large section of the body public. But the danger is that our work of contributing to the moral upbuilding of the Republic will not only be ignored, but also seriously interfered with, and that in a way which pretends no violent opposition to our prerogatives as citizens, but rather the contrary. Thus the State by advocating the policy of subsidizing, in addition to the common schools, certain institutions such as some of our great universities and colleges, on condition that the candidates admitted to these institutions have spent some years in the public schools, is opening the way to discrimination in which Catholic citizens are made to bear an additional burden of taxation without representation. And though many priests and laymen among us may deem it wiser to renounce the idea of State support pro rata, for such of our Parish Schools as are prepared to stand the test of State school competition, the alternative of a State control which may cripple our schools by such discrimination and by oppressive legislation does not enter their minds. Withal it is stated on excellent authority that the statute books of New York already contain laws which, if logically enforced, would render the condition of New York Catholic institutions as bad as that of France to-day.

Now the practical question which forces itself upon the student of Catholic and American educational interests is: Can we anticipate the insidious effects of the process indicated? and how? To answer the question it is not necessary to go into lengthy propositions of methods. What we must do is to

heed the men who are the proper judges in these matters, the men interested in the preservation of the Catholic faith and a high standard of American citizenship, which cares not only for the intellectual and physical, but also the moral development of the child and future citizen. These men are to be found in the first place among the bishops and clergy, the superintendents and conservers of the Parish Schools. Their opinions and their vigilance can be made effective by the work of societies already established. This has been done to a great extent by the Catholic Educational Association. That Association might, however, be perfected by a committee and department of correspondence, to deal expressly with the legislative features of education, and to study and report on the proposed measures, and to foster interest in them by furnishing encouraging suggestions for action by our public conventions or special commissions.

In harmony with this branch of the Association a systematized propaganda may be effected through lectures (*a*) for Catholic teachers, (*b*) for our societies of laymen, such as the local branches of fraternities, charitable organizations, and social unions like the Knights of Columbus, already referred to and composed for the most part of intelligent, active, and public-spirited Catholic men. Our various Truth Societies, if thoroughly directed in this special department, could be rendered highly serviceable by furnishing definite and pertinent reading-matter for the general and local propaganda.

All this work, if it is to be effective, must, as we said, receive its impulse from the clergy. In order that it may be done with consistency and in a harmonious way, and to the end that our efforts be at once peaceful in method and strong in results, the managers of Catholic schools must be not only well informed but also of one mind. By earnest discussion in frequent conferences—if our Bishops were to give the initiative, the direction, and their authoritative sanction and perhaps personal coöperation—we will be assured that the rights which conscience bids us assert and preserve for ourselves and for posterity, will be properly estimated and recognized by our American fellow-citizens.

THE DIPLOMATIC AGENTS OF THE HOLY SEE.

(*Second Article.*)

Papal Nuncios.

AT the present day the title of legate is reserved to the highest grade of papal envoys, namely, legates *a latere*. The regulation issued in 1889 provides that all other diplomatic agents of the Holy See shall bear one of the following designations: nuncio, internuncio, apostolic delegate, extraordinary envoy, or chargé d'affaires.

A nuncio is an envoy representing the Pope in one of the more important nations and exercising there the papal authority in the measure assigned in his brief of appointment. He is usually a bishop or archbishop, and rarely, if ever, a subject of the government to which he is accredited.

Vienna, Madrid, and Lisbon are styled nunciatures of the first class, for the reason that their incumbents have the right to receive the cardinal's hat at the close of their term of office. Should they remain at their post for any time after their elevation to the purple, the nuncios assume the title of pro-nuncios, as it is considered unbecoming for a cardinal to hold an office which is usually administered by a prelate of inferior rank. The recently suppressed nunciature of Paris was also of the first class. Brussels, Munich, and Brazil are known as nunciatures of the second class, as the heads of these legations have not the right to the preferment accorded to the other nuncios. It has been reported several times lately that the present Pope intends to abolish this distinction, and a color of truth was given to these rumors by the fact that the last nuncio to Paris, Cardinal Lorenzelli, did not receive the cardinal's hat for nearly three years after the suppression of the legation.

The increased facility of communication with the Holy See in modern times has effected a corresponding diminution in the former powers of the nuncios. At the present time the extent of their authority is determined by the terms of their brief of appointment, and consequently some have more ample

faculties than others. The former nuncio to Paris, for example, exercised no act of jurisdiction except when canonical information was to be sent to Rome concerning those nominated to the episcopal office. As a rule, however, the nuncio, in addition to his strictly diplomatic functions, has true and ordinary jurisdiction, within the limits indicated in his letter of appointment, over the bishops and faithful of the legatine territory.[1] Thus he can grant dispensations, receive appeals, publish decrees and permanent regulations for the entire district, unless explicitly forbidden to do so by his instructions and credential letters. Occasionally he is sent with the power of a legate *a latere,* but this clause does not give him the rights and privileges of a legate of that grade, but simply denotes that he has plenipotentiary powers to decide certain specified cases.

HISTORICAL NOTES ON THE PAPAL NUNCIATURES.

1. *Austria-Hungary.*—The nunciature of Austria-Hungary was established, according to Pius VI,[2] in the year 1513, and the first incumbent of the office was Laurence Campeggi. Other authorities give the date of the foundation as 1573, or 1581. It was originally known as the nunciature of Germany, or Vienna, but after the dissolution of the Holy Roman Empire in 1804 it received the title which it bears to-day.

2. *France.*—The recently suppressed French legation dated from the second half of the sixteenth century. The first nuncio was Michael Turriani, who was sent to Charles IX by Pope St. Pius V with special instructions to urge the king to defend the Catholic religion against the attacks of the Calvinists.

There were many stormy epochs during the life of his embassy. We may instance the trouble occasioned by the publication of the Bull of Gregory XIII, *In Coena Domini,* forbidding the secular rulers to burden the clergy with taxes;

[1] Letter of Secretary of State, Cardinal Jacobini, to the Spanish Nuncio, 13 April, 1885.

[2] Resp. super Nuntiaturis.

the excommunication and deposition of the heretical king of Navarre; the Bull, *Ad Sanctam*, of Alexander VII against the Jansenists. During the French Revolution of 1790 the legation was suppressed, and permanent relations were not resumed until the arrival of Cardinal Caprarra for the promulgation of the Concordat of 1801. New disputes arose in a short while, and the legate was recalled, and the nunciature remained vacant till 1820.

In 1904 Pius X sent a note to the Catholic governments of Europe in which he protested against the offensive action of the French Government as manifested in the official visit of President Loubet to Rome, 24 April, 1904. In some of these communications it was stated that the retention of the papal nuncio at Paris, after the open and premeditated insult to the person and rights of the Holy Father, was due to motives of order of a very special nature. This clause did not appear in the protest sent to the French government. On 20 May of the same year the French minister demanded to know officially if such was the case. The Secretary of State Cardinal Merry del Val requested the Ambassador to make his demand in writing, promising, in that event, to have an answer ready within a half hour. The ambassador consented, but did not comply with the request, and a few days later announced that the French government regarded the action of the Secretary of State as a refusal to reply, and that he had been ordered away from Rome on furlough. He did not return to his post, and the embassy was suppressed, 30 July, 1904.[3]

[3] The following note taken from the annals of American diplomacy, as described in John W. Foster's *The Practice of Diplomacy*, pp. 112-113, furnishes an interesting parallel which illustrates the attitude of a foreign minister under similar circumstances:

"It is also held that the chief of the department for foreign affairs of the government to which an envoy is accredited may direct that certain specified questions shall be made the subject of written communications, and may decline to hear verbal presentation of the same. This course was adopted by Mr. Canning, Secretary for Foreign Affairs of Great Britain, toward the American minister, Mr. Pinkney, in 1808; and by the Secretary of State of the United States toward the British minister, Mr. Jackson, in 1806. It was also indicated by Secretary Adams to

3. *Spain.*—Temporary nuncios were sent to Spain a century previous to the foundation of the French embassy, but the institution of permanent nunciatures was almost simultaneous in both countries. The Spanish nuncio exercises direct jurisdiction over the faithful of the realm through the "Tribunal of the Rota" of which he is president. The members of this court are chosen by the government with the consent and approval of the Holy See. They pass judgment on all ecclesiastical cases of the kingdom, but an appeal may be made to Rome from their decisions.

Five times during the past century the embassy was closed and the nuncio forced to leave the country. The last restoration of relations took place in 1875.

4. *Portugal.*—The first resident nuncio was appointed to Portugal in 1669 after that country had demonstrated its ability to maintain its independence of the Spanish crown.

In order to put an end to a dispute which had lasted for more than thirty years Lisbon was raised to the rank of a nunciature of the first class in 1731. The cause of the trouble was as follows. Vincent Bichi was appointed to Lisbon in

Sir Stratford Canning, in the fiery interview from which an extract has already been made. From the body of this interview, as recorded in Mr. Adams's Diary, is taken the following: 'Without replying to this remark, having found the book, I resumed my seat, and, after reading audibly the article of the convention respecting the boundary, said, "Now, sir, if you have any charge to make against the American government for a violation of this article, you will please to make the communication in writing."'

"He then said, with great vehemence, 'And do you suppose, sir, that I am to be dictated to in the manner in which I think proper to communicate with the American government?'

"I answered, 'No, sir, we know very well what are the privileges of foreign ministers, and mean to respect them. But you will give us leave to determine what communications we will receive, and how we will receive them; and, you may be assured, we are as little disposed to submit to dictation as to exercise it.'

"He then, in a louder and more passionate tone of voice, said, 'And am I to understand that I am to be refused henceforth any conference with you on the business of my mission?'

"'Not at all, sir,' said I; 'my request is that if you have anything further to say to me *upon this subject,* you would say it in writing.'"

1709, but, at the king's request, was recalled the following year. He did not obey the papal summons, and succeeded in inducing the king to petition for his retention at the Portuguese capital. The Pontiff, displeased at the disobedience of his legate, refused the request of the monarch and designated Joseph Firrao to replace Bichi in the nunciature. Firrao was not allowed to enter the country, and the king contended that Bichi should not be removed unless he were raised to the purple, as was customary with the nuncios at Vienna, Paris and Lisbon. The king, angered by the refusal of his demands, recalled his ambassador from the Eternal City and forbade his subjects to have recourse to the Pope under any pretext. For the sake of re-establishing friendly relations, Clement XII (1731) bestowed the Cardinal's hat on both Bichi and Firrao, and decreed that all future nuncios to Portugal should receive the same reward at the expiration of their term of office at that court.

5. *Belgium.*—Previous to the year 1592 Belgium formed part of the territory of the former nunciature of Cologne. In that year Clement VII erected the Low Countries into Missions, and this act is looked upon as the beginning of the Belgian legation. Others, v. g. Santi, give 1597 as the date of the foundation.

The nuncio was expelled in 1782 because the government charged him with favoring the rebellion of the seminarists of Louvain against the establishment of general seminaries by Joseph II. The legation remained closed for forty-seven years, and when it was reopened in 1829 it was ranked as an internunciature. In the early part of the reign of Gregory XVI the papal envoy bore the title of chargé d'affaires, and at the same time acted as Superior of the Missions of Holland. In 1832 both Belgium and Holland were made internunciatures, and, finally, in 1841 Belgium was restored to its former dignity of a nunciature. Pope Leo XIII acted as nuncio at this court from 1843 to 1846. A temporary suspension of relations occurred from 1880 to 1885 on account of disputes over certain laws regarding education.

6. *Bavaria.*—This legation, which was established in 1783 by Pius VI, embraces part of the territory formerly subject to the nuncios of Vienna, Cologne, and Lucerne. Its institution was vigorously opposed by the Archbishop of Salzburg, and the Elector Bishops of Mayence, Cologne and Treves. Their recriminations were ably answered by Pius VI in his famous *Responsio super Nuntiaturis.*

7. *Brazil.*—Lisbon fell into the hands of the French troops in 1807, and the king, John VI, was forced to take refuge in Brazil which was then a dependency of the Portugese crown. The papal nuncio accompanied the court into exile. When the royal family returned to Portugal in 1821 the Crown Prince remained behind, and in the following year, when Brazil declared its independence of the mother country, was chosen emperor. Eight years later a nuncio was sent to the emperor. The successors of the first envoy took the title of internuncio until 20 December, 1902, when they were raised to the dignity of nuncio.

Suppressed Nunciatures.—The Holy See in former times had resident nuncios at Naples, Florence, Venice, Savoy, Cologne, Lucerne, Poland, and Mexico. Mgr. Rinuccini labored as legate in Ireland, 1645-1649. During the pontificate of Pius VII a papal nuncio was stationed at the court of the Czar for several years.

Papal Internuncios.

The nuncio occupies the first place among the resident papal diplomatic agents, and is ranked with the ambassadors of the secular powers. Next in dignity comes the internuncio who represents the Pope at the capitals of the less important nations. He is classed with the civil envoys and ministers plenipotentiary. The title of internuncio is of comparatively recent origin, dating only from the early years of the past century, and hence is not mentioned in the Regulation of Vienna (19 March, 1815) which decided the relative rank and precedence of diplomatists.

At the present time there is but one internuncio in the pon-

tifical service, namely, at Buenos Aires. The territory comprised in this legation consists of the Argentine Republic, Uruguay and Paraguay. The first representative of the papacy was Mgr. Besi, who assumed office in 1850 as apostolic delegate. Political disturbances soon forced his retirement to Brazil and the embassy was without a head for seven years. The envoy was again expelled in October, 1884, in consequence of his public protest against the employment of non-Catholic teachers in the schools. Harmony was restored in 1900 by the appointment of a resident minister at the Holy See and the elevation of the legation to the rank of an internunciature. During the interregnum the politico-ecclesiastical affairs of the country were in charge of the Argentine minister at Paris.

Although Holland was made an internunciature by Gregory XVI in 1832 the incumbent of this embassy has always borne the title of chargé d'affaires. Until recently Luxemburg, which is regarded as a vestige of the former nunciature of Cologne, was classed as an internunciature, but the latest issue of the *Gerarchia Cattolica* places it in the same category as Holland. The two countries, in fact, form a single legation and are administered by the same official, who resides at the Hague.

Apostolic Delegates and Envoys Extraordinary.

Among the papal diplomatists of the second grade must also be placed the apostolic delegates stationed at the capitals of the South American republics. In order to distinguish them from the apostolic delegates appointed by the Congregation *de Propaganda Fide*, whose functions are of an entirely spiritual character, these legates receive the additional title of envoy extraordinary, which indicates that their office is to represent the Holy See not only in spiritual affairs but also in civil matters which have a bearing on religion.

This title, like that of internuncio, came into use in this sense in very modern times, and its historical origin is to be found in the revolutionary uprisings in South America during the

first half of the past century. At that time the Spanish colonies, one after the other, declared their independence of the mother country. The Holy See was an interested spectator of these events, for the Spanish government enjoyed the right to present candidates for the bishoprics of the colonies. Several bishops died during the wars for independence, and the Holy See was in a quandary as to the way to provide new rulers for the vacant Sees. Prelates appointed at the nomination of the Spanish crown would not be received by the new republics, while to appoint others without the concurrence of Spain would be to deprive her of a vested right or privilege, and tantamount to a premature recognition of the rebellious colonists as separate and independent states.

The Pope avoided a rupture of relations with Spain by refusing to receive the numerous embassies sent by the new states during the years 1819-1830. At the same time he provided for the spiritual needs of the Catholics of those regions by sending an apostolic delegate to Chili with authority to consecrate titular bishops for the vacant Sees.

The independence of Colombia was recognized by the Holy See in 1835 and a delegate sent to Bogota, who was charged at the same time with the administration of ecclesiastical affairs in Venezuela, Central America, Ecuador, Bolivia and Peru. In 1851 Central America passed under the jurisdiction of the Mexican delegation. Colombia received a separate legate in 1882 with the title of envoy extraordinary.

Chili was erected into a delegation in 1847, but soon lost its separate existence and was at various times attached to different legations. It received an envoy in 1881, but the following year he was given his passports by the government, and relations were not resumed till 1890.

An envoy was sent to Ecuador, 1 June, 1862, with jurisdiction over Colombia, Peru and Venezuela. Costa Rica was recognized, 16 July, 1869, but several years elapsed before it received a separate minister, 26 June, 1876. Hayti, San Domingo and Venezuela were formed into a permanent legation, 23 March, 1871. It is interesting to recall in this con-

nexion that two American bishops undertook special missions to Hayti for the Holy See, namely, Bishop England (1834-1838), and Bishop Rosati (1842). On 6 August, 1877, an apostoilc delegate took charge of the four republics of Peru, Ecuador, Chili and Bolivia.

A delegate was appointed to Mexico in 1847, and during the brief reign of the Emperor Maximilian the papal envoy was ranked as a nuncio. Since 1896 there has been no diplomatic representative of the papacy in that country. An apostolic visitor, who has no relations with the government, looks after the welfare of religion.

At the present day the Holy See maintains legations in the following places in South America: Brazil, Buenos Aires (for Argentine, Uruguay and Paraguay), Chili, Colombia, Costa Rica, Lima (for Peru, Ecuador, and Bolivia). Porto Principe (for San Domingo, Hayti, and Venezuela) is temporarily without a resident minister.

Other Extraordinary Envoys of the Holy See.

Although the term extraordinary envoy has now acquired the meaning of a permanent or resident minister, still it is at times employed in its original sense to denote a messenger sent on some special and temporary errand. The present Archbishop of Boston bore this title while on a mission to the Emperor of Japan in 1905.

In this class of envoys is included the ablegate who carries the red beretta, and, in rare cases, the red hat, to a newly created Cardinal who resides outside the Roman Curia. The same title was also given in former days to those who conveyed papal presents to distant lands, as, for instance, the Golden Rose, the blessed sword and hat, or the *layette*, or infant's clothes. The present Pontiff sent this last-named gift to the king of Spain in 1907 on the occasion of the birth of an heir to the throne. Needless to say, these messengers are not considered diplomatic agents.

Papal Chargés d'Affaires.

Chargés d'affaires constitute the lowest grade of papal

diplomatists. At the present time there is but one such official in the pontifical service, namely, Mgr. Rodolfo, who has charge of the united legations of Holland and Luxemburg. The title is given *ad interim* to the auditors of the nunciatures when for any reason they assume the temporary direction of the embassy.

The Subaltern Personnel of the Papal Legations.

In 1889 Pope Leo XIII issued a Regulation, or code, or rules, for the government and conduct of the pontifical embassies. In it he provided that the subordinate officials should be grouped into five classes, ranking in the following order: auditors of the first class; auditors of the second class; secretaries of the first class; secretaries of the second class; attachés. He also established the rules to be followed in the appointment and promotion of these officials and the respective qualifications and duties of each office.

Promotion.

Promotion among the subaltern personnel is gradual and progressive from the lowest to the highest grade. The general rule is that an official must have given three years' satisfactory service in one position before he will be advanced to the next higher post. However, the fact that an attaché has passed through all the minor stages does not confer upon him the right to be promoted to the dignity of nuncio or delegate.

The auditors of the first class are chosen from the ranks of the second class auditors, and also from the minutanti of the Secretary of State. Second class auditors are selected from the secretaries of the higher grade, and likewise from the officials of the Secretariate for Extraordinary Ecclesiastical Affairs. Auditors of the nunciatures are of the same rank as the secretaries of secular legations.

The secretaries of the first class are taken from the second class secretaries. Attachés of the Secretariate for Extraordinary Ecclesiastical Affairs may be appointed to a secretaryship of the first class after six years' service, and to a second grade secretaryship after three years' service as attaché. The

ordinary attaché is nominated by the Pope after the candidate has shown his fitness for the office by passing a successful examination.

The post of secretary of either grade may also be obtained by means of a competitive examination, but advancement is usually delayed beyond the three-year limit for those who are appointed in this way. All the minor officials are liable to be transferred from one legation to another, or from a legation to the Secretariate of State or Congregation of Extraordinary Ecclesiastical Affairs, and vice versa.

Qualifications.

The success of a legate's administration depends in no small measure on the skill and ability of his assistants, for upon them devolves the burden of the important routine work of the embassy, the making of reports, the solution of difficulties, the composition of instructions to the bishops and people, etc. Unless they are well versed in Theology, History, Civil and Canon Law they cannot give much aid to their chief.

Under the present regulations vacancies in the subaltern personnel are filled by means of a concursus, or competitive examination. Only the students, or aspirants, in the office of the Secretary of the Congregation for Extraordinary Affairs are allowed to enter the lists. Thirty days' notice is given to the candidates to prepare for the concursus, which consists of a written and oral test in subjects germane to their duties, v. g., canon and international law, ecclesiastical history, concordats, diplomatic style, French, etc. The examining board consists of five members who select the subject matter of the concursus and report the result to the Secretary of State.

Before permission is granted to enter the examination the candidate, who must be a cleric of good family, must present testimonials showing that his previous conduct has been irreproachable, that he is devoted to the interests of the Holy See and adapted for a diplomatic career. He is also required to furnish proof that he has creditably completed the ordinary curriculum of ecclesiastical studies and received the doctorate

in canon law. Other things being equal, preference is given to an applicant who has gained a degree in other faculties, or is master of a foreign tongue. The course of studies in the Roman Academy for Noble Ecclesiastics is arranged for the education of clerics of noble birth for diplomatic careers.

Duties.

The chief duty of the auditor of a legation is to make a careful study of all matters confided to him by the nuncio, and to give his opinion, when requested, on the proper course to be pursued in the conduct of any negotiation. It is likewise his place to prepare the memoranda of the official correspondence, as well as the annual report which the legate makes to the Holy See concerning the state of religion in the legatine territory. During the temporary absence of the head of the legation the auditor acts as chargé d'affaires.

The secretary, who is also chancellor of the embassy, has charge of the archives, continues the various files and indexes, preserves the originals of all documents received, and transcribes and despatches the official communications of the nuncio. In case of necessity he may act as substitute for the auditor. Both auditor and secretary are obliged to learn the language of the country where they are located.

The minor officials are strictly forbidden to act in any way that might embarrass or compromise their chief in the exercise of his ministry. Hence, they are prohibited from speaking or writing about the affairs of the embassy, except with the knowledge and permission of the legate. They may not act as agents for any one who has business with the legation, give letters of recommendation, receive gifts for the performance of their duties, or act as correspondents for the newspapers. Neither are they allowed to bring any of their relatives into the legatine district.

During their term of office the minor officials cannot leave the territory of the legation without the previous consent of the Secretary of State. The legate can grant them a fortnight's leave of absence, provided they remain within the

limits of the district confided to his care. Transgressions of these rules are punished, according to the gravity of the offense, by reprimand, suspension, or removal from the service.

Couriers.

In addition to the foregoing officials, there is occasionally attached to the legations a courier, or bearer of despatches. In former times these messengers played an important part in the conduct of diplomatic affairs, on account of the imperfect postal service and the practice, which was frequently in vogue, of intercepting and reading the official communications of the embassies. Under international law these officials are entitled to free and unobstructed passage, and the seals of their pouches are inviolate. The Italian Parliament (art. 12 of the Law of Guarantees) granted the same rights to the papal couriers as are enjoyed by those of the secular powers.

[TO BE CONTINUED.]

JOSEPH J. MURPHY.

Philadelphia, Pa.

THE BLINDNESS OF THE REVEREND DR. GRAY:*

OR

THE FINAL LAW.

CHAPTER XIX.

A Lucullan Banquet.

SEVERAL evenings of those strange tuitions in the pastor's house had passed by, and the invitation to Rohira had been repeated again and again by the young Wycherlys, before Annie ventured to open the subject to her uncle. He used occasionally break away from his Suarez to look in, and give directions to the studies both of his niece and her two companions, arranging lessons, criticizing compositions, giving occasional readings in

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Virgil and Horace to stimulate their energies. Then he would go back to his desk, and recommence somewhere far down in the long columns of proofs and explanations with which the great Spanish Jesuit sought to bring into harmony those terrific forces with which the world of nature and the world of men are agitated. Sometimes, indeed, he brought back sad distractions from these visits, sad misgivings as to the propriety of having these young Protestant lads under his roof at all; and still more poignant doubts of the prudence of allowing his niece to accompany them in their lessons. He had often a secret hope, as the days went on, and the evenings lengthened out, and the year was stretching itself to broader horizons and more cheerful conditions, that they would suddenly leave on some pretext; or that something would turn up to create some diversion that would break up these evening classes. But, no! The days went on; and, regular as clockwork, the young lads came in the evening, conned over their Latin and Greek lessons, were always polite and respectful, and always went away cheerful and thankful. There seemed to be no prospect of ending an undertaking rashly assumed; and the old priest felt, for the hundreth time in his life, how difficult it is to control a set of circumstances let loose by a single act.

Hence, when his niece first broached to him the proposal to visit Rohira, he rather bluntly and somewhat angrily refused. The young girl resented the tone he took; and showed her resentment as only young ladies, with a certain spirit, can. And seeing that he was bringing into his hitherto quiet home the spirit of unrest, he relaxed so far as to explain:

"You know, my dear Annie," he said, "that this is a matter in which we cannot be too particular. It is not usual in Ireland for Catholics and Protestants to mix together socially, except in very high grades, where education is such a protection. And then, I have to consult the prejudices of the people."

"In America," she said, "we're above such little things. Seems to me, that you here in Ireland, are going to keep up the Kilkenny-cats programme to the end."

Which was rather spirited language toward such a giant as her uncle.

"There may be reasons," he said, rather humbly, she thought. "We are just passing out into new conditions, where, perhaps, a better feeling should prevail."

"It seems to me altogether narrow and queer," she replied. "Why, the dearest friends, and the *best* and *truest* friends we had in Chicago were Protestants. I heard father say, more than once, that he would trust Lawyer Plimsoll, a Baptist lawyer, with his life and all he possessed. And I'm sure I'll never again have a friend like Dora Plimsoll."

"Well," he said, turning the tables a little on his niece, "that may be all quite true; and I know you feel this old place lonely sometimes—"

"Now, uncle," she said at once. "That's not kind. You know I didn't mean that."

Then, after a pause, she said briskly, although there was a little sob in her voice:

"There, uncle, let's say no more of it. I'll abandon the idea; and let Dr. Wycherly know."

Which, of course, meant victory for Annie. That magnificent sacrifice of will meant prompt surrender on his part. But no more was said about the matter then.

A few evenings later, and just before Lent commenced, her uncle said one evening:

"The days are lengthening, Annie, and the weather is unusually fine. I have been thinking that there was something in what you said about breaking down those barriers that lie between us and our Protestant friends. Some one must begin somewhere. And after all, the people rather like Dr. Wycherly, and they have excellent reason. Many a child he has saved; and many a mother he has given back to her family from the grasp of death. He's a good man, but eccentric. Perhaps, it would be as well if you visited Rohira."

"But I have declined the invitation, uncle," she answered. "I cannot well offer to go now."

"No, of course," he said, "unless it is repeated. It is not unlikely that they may ask you again."

And they did. Because, in that occult and yet most delicate manner with which young ladies manage to have their way in this world, Annie contrived to let it be known that somehow her objections had vanished, and that she would compliment Dr. Wycherly now by appearing at Rohira, if the honor were again solicited.

The Lenten season was very near at hand; and Lent was a

time when good Catholics were averse from visiting. Would Shrove Tuesday suit? Would Miss O'Farrell come to Rohira on Shrove Tuesday, and eat pancakes with the family, and hunt for the ring in the cake, etc., etc.? Precisely. The very day would meet all her wishes. Then came an awkward invitation elsewhere. Father Henry Liston had now got rid, once and forever, of the tribe of artists; his house was perfect from attic to cellar; it was the "use and custom" to open out the long rubric and ceremonial of life with a modest entertainment; and would not Dr. William Gray and his niece do him the honor to dine with him on Shrove Tuesday, before putting on the sackcloth and ashes of Lent?

It was awkward, this clashing of pleasant voices calling a young life to that relaxation and amusement which are indispensable. But the slow intellect of the uncle, ponderous and comprehensive enough to deal with gigantic problems in the metaphysic of life, was quite unable to grasp this petty difficulty.

"We cannot refuse Father Liston," he said. "It is his first time,—his great inaugural symposium. He is sure to have asked the brethren. It would look ill that I should be absent. And then, he intends to compliment you, Annie."

Annie's face fell. It would be nice of course to dine with Father Liston, and see all the priests. But Rohira—pancakes—gypsies—old castles! Who could resist that? The position was difficult; but what obstacle will not woman's wit cut through? In some mysterious manner, Father Henry Liston cancelled the engagements for Shrove Tuesday; and issued a new set of invitations for the preceding Monday. And so the double vista shone gaily before the vision of the young girl; and she was happy.

It was a pleasant little party over there under the shade of the sea-cliffs, and facing the sea-marshes at Athboy. There were few invited, because Henry Liston was somewhat fastidious; and the barbaric hospitality of larger circles was somewhat repugnant to his tastes. But the little dinner was very choice; the appointments were almost too fine; the silver shone a little too brightly; somehow, everyone, but the amiable host, felt that a little more humility and modesty would have placed them more at ease. Only the two young ladies present, his sister and Annie O'Farrell, were enraptured. They saw things with human eyes,

and eyes, too, trained by mysterious Nature to understand and appreciate beautiful things. The stern austerity with which human things are viewed by the priestly eye, was not theirs. Young, happy, hopeful, only the fair things of life appealed to them; and their imaginations were not sobered by deep contemplations on the vanity of earthly desires. They wished and hoped and dreamed; and were happy when the dreams came true.

Whether it was the stern, austere manner of the old pastor, which he never laid aside, except when speaking to children or the poor, and which he steeled into utter hardness and silence, when dealing with his brethren; or whether there was a general feeling that somehow Henry Liston, in his first domestic experiment, had overshot the mark, there was some chill restraint hanging around that dinner-table; and when Henry Liston, in his sense of amiability and hospitality, opened a bottle of costly wine toward the end of the entertainment, and the pastor, on being offered it, said curtly and contemptuously "*No!*" and "No!" was echoed down along the table; and the host had to put aside the opened wine on the sideboard untasted—it needed all the glorious hope and buoyance of youth to keep back the tears from his eyes. But, at last, the torture ended; the two young ladies retired to the drawing-room; and a more healthful atmosphere of cheerfulness and good-feeling spread over the room. Still, the majestic presence, and the short, stern remarks of the pastor, punctuated by sarcasm, that levelled all conversation into its own dreary monologue, soon emptied the dining-room. On one excuse or another, the younger priests departed; and the pastor and curate were left alone. Henry knew he was in for something; and he steeled his nerves to bear it.

"Was this your first clerical dinner in Ireland?" said the old man, after an awkward pause.

"Oh, no," said the curate gaily. "I used to have a few priests down to dinner occasionally at M—."

"You were a chaplain, then, passing rich on eighty or ninety pounds a year!"

"Yes! But these little things really cost nothing worth talking about!"

"Indeed? Just hand me over that bottle on the side-board!"

Henry demurely brought over the offending bottle.

The pastor read slowly the label:

TOKAY.

SUPERIOR. REFINED.

Vintage 188—.

"How much might that be worth now? How much a dozen?"

"About eighty-four shillings!" said Henry.

"Four guineas! My God! Enough to feed a laborer's family for a month. Absolutely sinful and criminal extravagance. How much more of that stuff have you—in your pantry—I beg your pardon,—in your wine-cellar?"

"That's the only bottle in the house!" said Henry, with a little air of triumph.

"You said it cost four guineas a dozen?"

"So it did. But I didn't pay it. 'Twas simply a Christmas present from my grocer!"

The good pastor's face fell. It was a magnificent thrust from Henry. But the old man was used to parry and fence with dexterity. He was one of those logicians who cannot be beaten, his mind leaped so lightly, like a skilful picador, to avoid a frontal assault. The brethren said of him that he could prove that black was white, that night was day, that sin was virtue, and virtue sin, with the greatest facility. He was born quite out of date! His real natal year was 1265.

"And do you think," he continued, clearing and fortifying his faculties with a pinch of snuff, "that you were justified before God and man in opening and wasting seven shillings' worth of wine—a laborer's wage for a week."

"Well, you see, sir," said Henry demurely, "I couldn't refuse that present without offence. My grocer said, when giving it to me: 'This is a splendid wine, Father. I can guarantee its purity and age. Don't open it unless you have distinguished company who can appreciate it. You're going to Athboy. Ah! there's the man who knows what wine is—your future parish priest, Dr. Gray.'"

"Who was that blackguard?" said the pastor furiously, "and what did he know about me?"

"I'm sure I can't tell you, sir!" said Henry meekly. "But he seemed to be very proud of your knowledge. The people really like priests that are educated enough to distinguish the bouquet of fine wines."

"'*The bouquet of fine wines!*'" cried the pastor in a rage. "My God! Think what we are coming to! '*The bouquet of fine wines!*' Such language from a priest; and such indications of forbidden knowledge. This is worse than

"*Röslein, Röslein, Röslein roth,*
Röslein auf der Heiden!"

He snuffed furiously for a few minutes. Then, Henry, with a little trepidation, pushed over a pretty, engraved wine-glass, and said, not without a spice of mischief:

"'Tis open now, sir, and there's no use in letting it go to waste. Try one glass!"

And he filled the dainty glass to the brim.

The pastor tasted it, and put it down, with a grimace of disgust.

"Some chemist's mixture of quinine and bog-water," he said. "I think you shouldn't play such practical jokes on your guests."

"Why 'tis Tokay, real Tokay!" said Henry Liston. "He assured me it was the very best of wine."

"'Tis like everything else you have," said his pastor. "Books, furniture, pictures—all shams. What's that?"

And he pointed his thumb and forefinger toward an engraving that hung on the wall.

"That's an etching of one of Watts'—Watts, you know—the great painter, whose works are in the Tait gallery. All his works are allegorical and symbolic."

"They may be," said his pastor grimly. "But they're totally unfit for the walls of a priest's house. What do you call that thing?"

"An epergne! A silver epergne!"

"How do you spell it?"

"E-p-e-r-g-n-e!" spelled his curate.

"Silver! What did it cost?"

"'Tisn't all silver, you know," said Henry. "A good deal of it is glass. It cost about ten pounds!"

"And you, a young chaplain, had the effrontery of spending ten pounds on a gewgaw of that kind?"

"I didn't spend one halfpenny on it!" said his curate. "'Tis a present from the Women's Confraternity!"

"Another present! You will soon be able to set up as a wine

merchant, and picture dealer, and jeweler. Did you ever hear the saying: 'This might have been sold for much and given to the poor'?"

"I did," said Henry. "And the man was rebuked who said it."

"Who?" said the pastor in a moment's forgetfulness.

"Ish Kerioth!" said Henry.

"Who?"

"Ish Kerioth—Judas, the traitor!"

"Oh, I forgot, you're right, Iscariot. Where did you get that new-fangled pronunciation?"

"'Tis the Hebrew," said Henry.

"Of course. And you know no more about Hebrew than the sole of my boot! There is *more* sham knowledge. Everything is sham with young men nowadays!"

Tea was announced in the next room, where the two young ladies were in ecstacy over all the pretty things that Father Liston had put together, or rather been presented with. For, of a truth, he had scarcely spent twenty pounds on his household effects; but his friends were well-off, and his zeal and kindness and geniality had been substantially appreciated in the town where he had lately officiated as chaplain; and there are still left in Ireland a few, of the dear old Irish love and faith, who think nothing too good for a priest. Now and again, too, whilst pastor and curate were talking so grimly in the dining-room, the sounds of a rich-toned piano, struck by one of the girls, came floating in subdued melody across the hall. All around there was an atmosphere of refinement, and education, a hint of progress, a departure from old ideas, that grated harshly on the senses of the old man, accustomed to an ascetic mode of living, and no human pleasure but that which came from intellectual intercourse with the exalted minds of the Church.

He stood up, and gazing down along the table, where silver and glass and ruby lamps and rich flowers and costly fruits cast light and fragrance all around, he nodded his head and said, dropping his words slowly, like corrosive acids on the quivering soul of his curate:

"Now, Father Liston, we're commencing life together. How long we shall be together, I cannot tell. But, I am of opinion that an old man's words, whether he be a superior or not, should

have weight with the young. Now, I don't know how far these new ideas have become prevalent among the younger priests, or whether you stand alone. But I must tell you at once, and emphatically, that I gravely,—yes, gravely disapprove of many things I have been witnessing. They may not be sinful, or wrong; but they are unpriestly; and, if you make your meditation every morning, as you ought to do, your conscience should have told you this already. There was first your *order,* yes, *order* to your pastor to paint and paper your house in an outlandish fashion. Here then are books that should not be seen on a priest's shelf—German romance, German nonsense, a poor substitute for the Theology of the Church. If you continue feeding your mind on this rubbish, you will either lose your faith, which, probably, is the greatest misfortune that can befall a man in this world, or you'll become a flippant and foolish creature,—one of those fellows who, when they open their mouths, it would make a dog strike his father to hear them. In God's name, do what I told you the other day. Take out, and burn in your stable-yard all that rubbish—prose and poetry; and if you have still a few pounds to spare, buy some good Moral-Theology books and Scripture Commentaries, and read them, read them—"

"I have a fair selection here, sir!" said Henry, calling his attention to a lower shelf, where to his amazement, but not to his confusion, for he was never confused, the pastor read such names as à Lapide, Bellarmin, Hurter, Franzelin, etc.

"H'm! That's so far good. But, of course, you never open them. Show me that Hurter!"

Henry handed over the book. The leaves were uncut.

"H'm— I thought so. More sham! Wouldn't it have been cheaper for you to get a few painted pieces of board, and label them!"

"I haven't had time to read much yet!" said Henry almost crying.

"No, of course, except:

"Röslein, Röslein, Röslein roth,
Röslein auf der Heiden!"

There's always time for that!"

He took an enormous pinch of snuff, and dusted his waistcoat in front with his pocket handkerchief.

"Tea is ready, sir!" said Henry. "It is waiting in the—the —parlor!"

"No! drawing-room!" said his pastor. "You should never say 'parlor.' 'Drawing-room' is the proper word, and the proper thing for a priest. Now," he continued, "look at that table to-night! It would have suited a nobleman's palace. It is utterly and criminally unsuitable to a priest, surrounded by poor people, as all priests are in Ireland. I don't object," he said as if he were making a tremendous concession, "to a young priest entertaining his friends in a modest way—in a modest way; but just look at what we have seen to-night! Look at that table!"

"Why, there's nothing exceptional there!" said Henry, very much nettled. "Did you expect me to dine my friends on a pig's cheek and cabbage?"

"No! I see now you're taking my friendly and gentle admonitions in a bad spirit," said his pastor. "There's another sign of the times! No! I do not expect you to dine your friends in a paltry or mean manner; but there are differences between shabbiness and Lucullan banquets—"

"Uncle!" said Annie, putting in her head. "Miss Liston and I are dying for a cup of tea—"

"Then why don't you take it?" said her uncle brusquely.

"Because we're waiting for you!" she replied. "Come!"

And he went.

That evening, brother and sister had a pretty conference about the dinner and their guests.

"Miss O'Farrell was in ecstacies," said Mary Liston, "about your dinner and the table appointments. She said she had never seen anything like it before; and, after all, there was nothing unusual or even strange!"

"Not in civilized society, certainly," said her brother, who was smarting under his pastor's criticisms. "I'm glad Miss O'Farrell had a pleasant evening. Her uncle had a pleasant evening, too."

"I thought he looked gloomy and unhappy," said Mary Liston.

"Not at all," replied her brother. "He enjoyed himself thoroughly, because he made every one around him unhappy. I wonder the little he eat didn't choke him."

"Well, never mind, Henry," she said, "every one else was

pleased. Katie is off her head from all the compliments she has received."

"Well, I suppose we must forgive and forget," said her brother buoyantly. "The pastor is one of that large class that must be forgiven everything because they mean well."

"Well, I'm very glad I have known Annie," she said. "She appears to be a sweet and accomplished girl."

"So am I glad," he answered. "That poor girl's life must be a trying one; and she needs a friend."

"She told me she was going to Rohira to-morrow," said his sister, "and she asked me to accompany her."

"To Wycherly's?" said her brother, eyes open in surprise. "Wonders will never cease."

"Do you think I may go, even without an invitation?"

"Certainly. Dr. Wycherly is a good man, and does not stand on ceremony. Well, here goes for a breath of fresh air, while Katie is clearing up the table."

He put on his overcoat, took a strong stick, and bent his steps toward the cliffs. It was a night made lovely by the moon, whose beams, unlike the more glaring sunbeams, which accentuate light and shadow, seemed to shed a uniform lustre of pale silver across sea and land. The air was very mild down there by the sea; and when he turned the corner, where the cliff broke away at right angles, and came suddenly, face to face, with the long sweep of sea to the far horizon, rippling in the moonlight, and the long sweep of coast, where the fields sloped down to the low cliffs that broke the violence of the ocean, he thought he had never seen a lovelier sight. Lights, looking quite red in the moonlight, seemed to burn at Rohira, and far up the coast at the station; and one solitary lamp lit up the dusky and picturesque pile of Dunkerrin Castle, that seemed now almost beneath him. It was a scene that might have shed its placid enchantment on a more perturbed spirit than Henry Liston's; for, with all the buoyancy and spring of youth, his spirit rose up hopeful from the depths of a depression that would have embittered for weeks an older and more inelastic disposition, that had passed through the conflict, and found its wings maimed or broken.

Whilst he moved along rapidly, yet pausing from time to time to permit the beauty of the scene to enter and sanctify his spirit, and whilst he allowed the rapture of the sea beneath the moon-

light particularly to intoxicate his senses, he thought he saw in near the shore something like a spectre gliding over the waters. It was pearly white, unlike the gray-white of a sail; and it was not the shape of any sail he had ever seen, but a woman's form, transparent, as he thought, against the moonlight. He descended rapidly a narrow, beaten path that led down from the heights to the high ditch that guarded the cliffs; and, passing rapidly onward, he soon came quite close to Dunkerrin Castle. The eerie character of the place and the dangerous character of its inhabitants forbade him going further; but he saw clearly beneath him a tiny boat or punt, propelled by no human hands apparently, and in the prow, standing upright, was the spirit-form that he had recognized from the cliffs overhead. Utterly stupified, and somewhat frightened, he uttered a shrill cry; and just then boat and occupant seemed to vanish from beneath him, and to be swallowed up beneath the rocks on which the old keep was built. He leaned up against the damp face of the ditch in a kind of stupor, from which he was only aroused by a voice at his side:

"Priest Liston, thou hast wassailed and wantoned to-night. Thy veins are inflamed with wine; and thy brain is intoxicated with forbidden music. Dost thou consider that half the poor of thy parish, who have gone supperless to bed to-night, and whose little ones cry vainly for bread, might be fed with the refuse of thy banquet?"

It was Judith. She stood over him, appearing in the mist of moonlight much taller than she really was; but he did not notice this, nor take account of her apparel, which was ragged and grimy enough: he saw only her two black, glowing eyes fixed upon him in anger and contempt; he heard only her bitter and untruthful charges against himself. The injustice of the thing stung him, and he answered back in her own style:

"Thou liest, woman! I have neither wassailed nor wantoned! And there is not in the whole parish a single child gone supperless to bed to-night!"

"What do you know of the parish?" she said. "Have you entered a single cabin since you came hither, or knelt by a single sick-bed?"

"No!" he said feebly. "I haven't been called. I have never shirked duty; nor refused a call from the sick or suffering!"

"You were too busy about your own castle to heed the cabin,"

she replied. "Whilst you were feasting, your pampered servants drove the poor and starving from your door."

"Not the deserving poor!" he said. "At least not with my knowledge. They have instructions to break bread to every child of Adam, except the thief and the wastrel!"

"And how are they, or you, to know the thief and the wastrel?" she hissed in anger. "Do you think you can discover hypocrites, because you are a hypocrite yourself?"

"I have had enough of this," he said. "Don't attempt to accost me again, so long as you are in this parish! And it will be a short time enough, if I can help it."

"I defy you." she said. "Your Mass-bell rings but once a week. My God, Ahriman, is always with me!"

He went home in a mood from which even his kind sister could not arouse him. He had some tea in silence, and then he took down some books, and began to read. He only said:

"'Tis a strange, uncanny place, Mary! I don't know what to think of it. They appear to be outside civilization. Did any tramps or beggars call around the place during dinner?"

"I'll ask Kate!" she said.

And Kate was able to inform her that a girl of fourteen or fifteen years or more was prowling around the stables and the house all the evening, trying to peer through the windows, and talking to the servants of the priests who had been at dinner. She once ventured into the kitchen, from which she was summarily ejected, and she cursed them all in *Irish,* Kate said.

"I see; that explains something," Henry said to his sister. "I'll have a quiet read before I go to bed."

And he took down some of his gods from their shelves; and bade them speak to him. An unwise thing for a young man! For he who sups with the Olympians, will find it hard to breakfast with *boulevardiers.*

CHAPTER XX.

A Visit and a Prophecy.

DOWN along that moonlight drive of five or six miles with her uncle, Annie's heart was singing joyously, with the delight of having seen some of those fair and beautiful things in

which the spirit of a young girl rejoices, and also in having made a new acquaintance—that of a friend whose tastes and desires (so she had ascertained in their friendly colloquy after dinner) were exactly identical with her own. And, perhaps, the ear of this weary world, so full of sighs, and anguish, and regrets, hears nothing half so sweet as those delightful interchanges of ideas and sentiments that take place between two young girls, whose dissimilarity of age, although not very great, is yet no barrier to the outpouring of confidences, that seems to establish on the moment a treaty of life-long friendship. She was so full of joy and innocent girlish thankfulness that she should speak to the grim old mentor at her side.

"Well, that was the most enjoyable evening I ever yet spent. Wasn't it delightful, uncle?"

"H'm," said the uncle, holding the reins steady on the old roadster, whose long paces and methodical steps seemed quite in keeping with his master's ways.

"I'm beginning to understand Ireland better now, the dear old Ireland, of which mother used to speak—so genial, so kind, so hospitable!"

"H'm-m-m!"

"And it was all so pretty—the silver, the glass, the dinner-ware, the lovely flowers and grapes. Why didn't you drink that wine, uncle, that Father Liston opened?"

"Because I wanted to avoid a sudden death," said her uncle.

"Oh, I see," said Annie, unconsciously, "I have heard that these wines are bad for old persons."

"Yes, and for young persons, too," said her uncle, savagely.

"Indeed? I suppose so. But, perhaps, it is the fashion to offer them. I'm not well made up in these things. Miss Liston told me a lot!"

"H'm-m-m!"

"She's a most delightful girl—except Dora Plimsoll, whom I shall never forget, she's the most attractive girl I ever knew."

"Like her brother?" said the old man.

"Yes, indeed," said Annie, "she really resembles him a good deal. And she adores him. She thinks there's no one in the world like Henry, as she calls him."

"I agree with her there," said her uncle. "He is quite exceptional in every way."

"Oh, I'm so glad to hear you say so, uncle," she said. "Won't Mary be pleased to hear that! She was saying how anxious her mother was that you and he could get on together. Did you know her mother, uncle? She said, I think, that she knew you at one time."

"I did, well," he replied. "A good, simple, honest Christian woman, with no nonsense about her, none of these fandangoes that are becoming fashionable nowadays!"

"But did you know Mary? No, I suppose she's too young!"

"I baptized her!" said her uncle, and then he was silent. The little remembrance softened him a good deal.

For a few miles they drove along in silence, till very near home, when Annie said:

"Do you know, uncle, I have done a rash thing; but I hope it is all right!"

"I'm not surprised," said her uncle grimly. "Well, what is it?"

"I took the liberty of asking Mary Liston to go with me to Rohira to-morrow. Of course, I have had no invitation for her. Will it make any difference, do you think?"

"It might elsewhere," he replied, "but Dr. Wycherly is a sensible man; and doesn't mind nonsense of that kind."

"She'll come down here, and we can go together to Rohira. You'll give us the covered car, won't you?"

"By all means," he said, more cheerfully. "Tell Bob, and he'll be ready."

In fact this arrangement solved one of these new troubles that seemed to rise, like bubbles, out of the quiet waters of life. He had great misgivings about those evening tuitions of his niece; and, after he had given a hasty consent to her visiting Rohira, the grave indelicacy of the situation seemed to strike him. But he had no choice. He could not damp the spirits of this young and joyous being by withdrawing the permission on the ground that the visit was unusual or irregular, and he dared not hint at possible complications that might arise. He had to bow his head to destiny, and destiny came again to his aid.

And so, the following afternoon, a bright breezy spring day, with warmth in the air, fragrance and beauty bursting from the earth, and great fleecy clouds chasing one another across the blue fields of heaven, the two young girls, in the happy springtime of life, drove up along the sloping road that led to the high grounds

above the sea. It was so warm that they gladly dispensed with their furs, and Annie said:

"I'm sorry now we didn't bring the side-car. Do you know, Mary, I don't like these covered cars. They shut out the view and they are so close and stuffy."

"Yes, my dear," said the more experienced Mary, "but when we are coming home, and there is no landscape, and Jack Frost is nipping our faces, it will be no harm to have a little shelter. Who lives there? It is a nice situation."

"I believe one of my countrymen—a returned Yank, like myself," said Annie. "I believe that place has been some trouble to my uncle."

"And look," said Mary, "what horrid-looking fellows!"

These were the emergency-men, who, after the day's work, were lazily leaning over the ditch, smoking their short pipes, and making savage remarks on things in general.

"Do you know, Annie," said her friend, "I am afraid there are some horrid people here. There was some young girl prowling around our kitchen last night; and at last Jem had to put her out; and she used dreadful language. And now, look at these. I shall be afraid to come back this way, when it is night."

"There's no danger," said the courageous Annie. "That's where Kerins lives; and these are workmen sent out by some gentlemen, for no one here would work for him. There's something against him. I don't understand it. But, you see," she continued, airing her superior wisdom, "these men are for the law. They're a kind of police, and therefore we're safe from them."

"Oh, that's all right," said Mary Liston, feeling much more comfortable for the explanation. "If they are a kind of police, we could call them to protect us."

"Of course," said Annie. "Let me fix your veil; it's drooping a little."

By and by, they came to the gate that led down a winding avenue from the upper road to Rohira; and, as they turned into the broader sweep that led to the door, both girls gave an involuntary cry of surprise at the beauty of the scene that lay before them. Dunkerrin Castle, a little to the right, seemed to lie right beneath them, for the slope of the fields was precipitous; and they had not yet time to measure distances, nor see things in

perspective. For the same reason, the vast expanse of ocean, instead of appearing, as it would appear to trained and accustomed senses, a great level of tranquil and gleaming waters, now seemed to rise up before them as a grey and gleaming wall of crystal, mounting high over their heads, and impenetrable as the wall of a prison. And the coast-line, dark and well-defined in the waning light of a March evening, had every rock and pinnacle; every bay and headland, defined as if an artist had drawn deep, dark boundary lines across them, and defined them as a map, and not as a picture. The girls stopped the car, and dismounted, walking slowly along the well-gravelled walk that led to the front of the mansion, and pausing, now and again, little poets as they were, to drink in the beauty that lay so solemn on earth and sky and sea.

Dr. Wycherly came forth to meet them, having heard the sound of the carriage wheels on the gravel. With old-fashioned courtesy, he had put aside his velvet jacket, and now appeared in a close-fitting coat, such as professional men wear in cities. His long hair curled down upon his shoulders; his beard was neatly trimmed; and he saluted and welcomed his girl-visitors with all the deference he would have paid to the first lady in the land. He manifested not the slightest surprise in seeing two visitors, where only one was expected. He simply murmured interrogatively:

"Miss —?" bowing to Annie.

"Miss O'Farrell," said Annie, with equal simplicity. "And I have taken the liberty of bringing my friend, Miss Liston, to see Rohira. Uncle said you wouldn't mind!"

"Your good uncle," he said, "compliments me, by speaking the truth. I am greatly pleased that you both have honored me with your presence. The boys, whom you know better, are not yet returned from school. But I shall show you all my curios, to interest you, till they return."

He took them into the great hall, which spread aloft, heavy with stucco, wrought in cornice and ceiling into all kinds of fancy fruits and flowers and figures. The walls were literally covered with all kinds of Hindu arms and ornaments—beadwork, entangled in all kinds of fancy devices; heavy lacquered ware, with strange Hindu emblems; costly Benares vases suspended on moulded brackets; and an armory of guns and pistols,

and sabres crooked and vicious-looking, and Paythan knives with their heavy ivory handles. On the tables of delicately-wrought or engraved brass were valuable sets of chessmen, made from the purest ivory; and work-boxes and writing-desks, from which the faint aroma of rare and precious woods exhaled. On every blank space, the hideous scaled skin of some dangerous species of reptile stretched its dried folds, the ugly triangular head with its naked fangs, glaring down as if in life, upon the visitors. The girls shuddered, and drew together; and Dr. Wycherly, noticing the gesture, conducted them, beneath the rare and costly tapestry that half-covered an entrance, into his drawing-room.

Here again he excited their surprise and curiosity by showing and explaining in detail many a wonderful book, or picture, or article of virtu he had picked up in his travels; and then, when their curiosity was sated, he bade them sit on a carved oak sofa, until he would discover and exhibit the prize of his collection.

This he took with some precaution and not a little reverence from the cabinet near the window; and beckoning the young ladies forward until the long light of the westering sun fell full upon it, he opened the box, and with some tenderness and awe, bade them inspect it. They could see nothing but a little golden dust, a strand or two of fine hair, and some broken paper; and they looked at him for an explanation.

"You see there, my dear ladies," he said, "the relics, the precious relics of my dear, dead wife. This is her hair, crumbled away into a kind of golden dust under the alchemy of Death and Time; for Death is not the great Destroyer. He needs Time, as an apprentice, to perfect his work. This is the remnant of her farewell letter to me: alas! it was illegible, or rather so fragile that it perished in my hands. They both came to me in a singular manner. I knew that the spirit of my dear, dead wife haunted the old castle down there on the cliffs. She loved the sea and that old keep in life. She used to spend her days there, watching the sea from one window, which I shall show you. Her spirit haunts the old ruin still. She is often seen there on fine, moonlight nights, like this. Don't start, my dear young ladies! The spirits of our beloved dead cannot hurt us. Do you think that those who loved us in life, come back to harm us in death? No! Impossible! Well, I used to go down there often, very often in past days, seeking for one, at least one,

interview with her, who was so dear to me during life. But I failed. She has revealed, and does reveal herself to others. She has not chosen to reveal herself to me. But, somehow, I felt that there was some message from the dead awaiting me somewhere: and one day I discovered a heavy oaken door, that seemed so solid as to be part of the masonry, and I pushed it to. It revealed a long narrow passage, at the end of which was a sunken chamber; and in that chamber, I discovered these, the last sad remnants of my beloved. I brought them home with infinite care; but the moment the air caught them, it dissolved them. This is all that remains; but I assure you, my dear young ladies, I would willingly part with every object in my Oriental collection in the hall, rather than with this little box. But here are the boys! I know their footsteps. They will be greatly pleased!"

And folding up the sacred dust and carefully tying the box, he laid it away in the cabinet, which he locked.

The boys rushed into the hall, rough and boisterous enough, so greatly in contrast with the quiet, sad demeanor of their father, Dion shouting:

"I say, Pap, did Miss O'Farrell come? Ah, here you are! I was afraid you'd disappoint us!"

And then he looked shyly at the stranger.

"Miss Liston, Dion!" said Annie O'Farrell.

"Miss Liston, Jack!" she repeated; and the two lads shook hands with some reserve toward the stranger.

"Now, before the twilight falls," said the father, "you had better take the ladies down and see the old castle—"

"But I want some grub, Pap!" said Dion, with a grin. "I'm as peckish as a starved crow!"

"I'm surprised at such language before ladies," said his father. "Why, Miss O'Farrell, I can hardly congratulate you on your pupil."

"They don't come into our Latin lessons," said Annie, with a smile. "Perhaps they belong to some other language?"

"They do!" said Dr. Wycherly, with some severity. "They belong to the language of slang, which young gentlemen should never use before ladies. Now, Dion, curb your appetite, until you have done the honors of the place to your visitors. I promise you a hearty tea, and plenty of pancakes at six o'clock!"

"Hurrah! good old Pap!" shouted Dion. "Come, Miss O'Farrell, come Miss Liston; and we'll see the old castle first."

"Are you afraid?" whispered Mary Liston. "I am. I wish we were back for the pancakes."

They had little to fear, however, for never were fair ladies escorted by such gallant cavaliers. Dion, although hungry, was in boisterous spirits. Jack, more gentle, and more reserved, seemed rather more solicitous about the young ladies' dresses, as they toiled down the rough path, strewn with brambles, but starred with yellow primroses, that led to the castle. Here they paused; and, without entering the premises of the gypsy family, they mounted a rude stone staircase, that led to the second story of the building. From this a fine view was had of the sea in front, that seemed to stretch illimitably forward to the southern horizon; and to the west, where the coast was broken by all the jagged lines of cape and promontory.

"Beneath here," said Dion, "is a cave, or rather beneath the gypsy room; and you can hear the sea bellowing and groping beneath the castle. And here is the narrow bight or fiord that cuts its way far into the land. Yonder is the Coast-Guard Station; and I guess that many a glass is levelled at this old pile. But mum's the word!"

They went higher to the last story, which was unroofed, and open to the heavens, although the walls and windows were intact. And, as they stood in pairs, gazing at the wondrous scene that lay before them, Jack Wycherly whispered to Annie:

"You won't be alarmed, Miss O'Farrell, if I tell you that this is the window where the reputed ghost is seen? We have no faith in it, Dion and I. We have our own suspicions. But, poor Papa believes that it is our dear mother's spirit that comes back to visit a place that was dear to her. We don't care to contradict him. It would anger him. But, we think it is all a fraud. And oh! it is so horrible to think that our dear mother's memory should be used in so shocking a manner!"

And there were tears in the boy's eyes, as he spoke; and Annie, turning toward him in the waning twilight, noticed the pinkish pallor of his face, and the glitter in too luminous eyes. Fearing to ask what he and his brother suspected, she thought to relieve his feelings by asking of what his mother had died.

"Of consumption!" he said. "Pulmonary phthisis is what

father called it. She caught cold, neglected it, and it developed into that disease. But it is very chill here, Miss O'Farrell. Let us go down!"

As they stepped from the last stone onto the gravel, they were met by the tall form and dark face of Judith. She was by no means an ill-looking woman; but there was always a sinister look on her face, that was furrowed, as we have said.

"Let me tell your fortune, young lady!" she said, holding out her hand.

Dion, who had gone up the hill with Miss Liston, shouted down:

"Get away from that old hag, Miss O'Farrell. Jack what are you doing?"

But the woman clutched the girl's arm, who shrank from her in terror; and Jack Wycherly, seeing her anguish, struck smartly the hand of the old witch.

She turned on him angrily; and, then, assuming her usual prophetic look, she pointed upward to the castle, and said:

"The spirit of your mother calleth for you—to go to her, and in the same way."

They passed from her in silence, oppressed by her manner and her words. When they entered Rohira, there was a tumult of voices. The eldest brother, and heir to Rohira, had unexpectedly come back from sea.

CHAPTER XXI.

Comments and Confidences.

ON their way home from Rohira, the two young girls did not well know whether they ought to be pleased, or disappointed with their visit. The weird beauty of the place, especially in the setting sun and in the after-twilight and in the moonlight, seemed to haunt them with its melancholy splendor. The strange, sad figure of the old doctor, so sane, so refined, so highly trained, so fascinating, were it not for that one dark line of the monomania that possessed him, almost moved them to tears. And the rencontre with that wretched old woman at the Castle, her assumed majesty of mien and carriage, her prophetic words, her dark visage, seamed with lines of passion, would

have made Annie shudder, but that the unpleasant recollection seemed to have been obliterated by one still more unpleasant—that of the sudden and unexpected advent of the elder member of the family, whose presence apparently was not too well desired.

"It spoiled the evening on us," said Annie O'Farrell, with a shrug. "Why didn't he come yesterday, or the day before, or to-morrow, or the day after to-morrow? One would suppose that he was told we were coming; and that he arrived just in time to spoil our amusement."

"What is it, I wonder? What brought him home?" said Mary Liston.

"I don't know," said Annie. "But from what the boys hinted, from time to time, I suspect he has failed in his examination for the captaincy of a vessel, and has given up the sea."

"Well, but after all," said her friend, "that could hardly be reason enough for the rather cold reception he got, especially from Dr. Wycherly. You noticed that the kind old man was struck silent for the whole evening."

"Yes," said Annie, inconsequently, "and the pancakes were lovely."

"So they were," said Mary Liston. "And weren't the silver and ware superb? They'd drive Henry wild with jealousy."

"But did you notice that there was a want of tidiness somewhere? I suppose we shouldn't make remarks; but I think I see a woman's hand was wanting."

"He's very handsome?" said Mary Liston.

"Who?"

"The prodigal son. I suppose he's tanned and browned from the sea. But he's decidedly a handsome man."

"Something sinister, though?"

"Well, n—no! There's not the space of the eye between the eyes, which is the sign of perfection; but, otherwise, he is a type of manly beauty."

"Oh! but we forgot. We never saw the acres of violets and lilies-of-the-valley and hyacinths—the very things we came to see!"

"I can't bear hyacinths. The perfume overpowers me."

"I love the daffodil and the narcissus for themselves; and because they cause no trouble."

"Did the old witch tell your fortune? We saw her catching your sleeve; and that young lad trying to disengage your hand."

"No!" said Annie, with a faint blush, happily unseen in the dark. "But she 'assumed the god,' and prophesied for poor Jack."

"Poor? why do you say 'poor,' Annie?"

"Because, you know, the young lad looks delicate; and—and—that old beast said the spirit of his mother was beckoning unto him."

"She meant calling him away?"

"Yes!" said Annie, with something like a sob. "Of course, we are taught not to believe such things; and I suppose there is a good deal of trickery and deceit about these people. But somehow it oppresses you, doesn't it?"

"I'm afraid it does," said her friend. "I suppose 'tisn't right; but a dream will haunt me for days."

"I'm awfully sorry we didn't see the garden! It will mean another invitation, and another visit," said Annie.

"But won't that be delightful?" said her companion.

"Delightful? No. I shan't like it. Do you know, I fear that I shall not sleep to-night. The whole thing has given me a shudder. Did you ever get that creepy feeling, when someone is telling a ghost-story?"

"Often!" said Mary Liston. "It gets under the roots of your hair; and you almost feel them move!"

"Yes! that's just what I feel about Rohira," and Annie gave a little shudder, and drew her furs closer around her neck.

"Do you know what I think, Annie," said her friend after a long pause. "I think still that what seemed wanting here was a woman's hand. The ware was so lovely—antique—I'm sure it was valuable. And the silver—those sugar-bowls and cream-ewers were solid silver, not electro-plate—I saw the hall-mark—and did you notice how heavy and massive they were? And the spoons! All solid silver. I suppose he stole them from some Hindu prince—"

"'Sh!" whispered Annie. "The doctor is a good man."

"I know," said Mary Liston. "But it is surprising what good people will do under temptation. And out there, you know, I heard Henry reading something about it, the West India, or East India Company, or Society or something, though it only

right to take away everything the natives possessed. That's what makes England so rich at the present day."

"How horrible!" said Annie O'Farrell. "But you may be sure the poor doctor did nothing wrong. He is so kind to the poor, I hear uncle say, and so charitable."

"Perhaps he is making up for all the bad things he did abroad?"

"You are a regular little infidel, Mary Liston!" said Annie. "But here we are? Can't you stay the night—uncle will be so pleased."

"No! I promised Henry I would return, and he would be uneasy," said Mary. "But, Annie, if the second invitation shall come, and it will, because I know you must see those gardens, promise me that I shall go, too."

"I take that for granted," said Annie. "And this time, I'll secure an invitation for you. Come in and see uncle, until your car is ready."

Such were the comments made by two innocent school-girls on their little adventure that evening. Somewhat different in tone and temper were the remarks on the same visit that were made elsewhere.

The Duggans were very sore and bitter since the day when their home and honor were both alike outraged by the visit of the police. The charge of petty theft was intolerable to the imagination of a highly-strung people, who thought little of a hard word or a blow, or any other act of violence. And, as usual, in their own illogical fashion, they raged against the very man who was defending them against the vile imputation. In these remote and thinly-populated places reports travel fast, and very simple incidents are noticed and reported. And hence, the evening of the day on which the police had called, had not closed in, when news reached these people that Mr. Reeves, chief agent and secretary and organizer of the Defence Union, had been closeted with their parish priest during the afternoon.

"I knew it," said Dick Duggan, angrily. "He has gone over, body and bones, to the inimies of our race and religion."

"Who has gone over to the inimies of our race and religion?" said his mother, with equal anger, facing him with that fierce scowl under which the bravest of her children winced and quailed.

"The priesht! The parish priesht!" replied Dick. "There's the evidence 'ud convict him in anny coort in Ireland. When he brings Reeves all the way from his home to see him, do you think 'tis for nothin'?"

"And who told you, you blagard," said his mother, "that it was the priesht brought him, instid of him calling on the priesht?"

"Him callin' on the priesht?" echoed Dick, with derision. "He'd call on the divil sooner, an' you know that. Did any wan ever before hear a landlord callin' on a priesht, without being axed?"

"And what 'ud the priesht want wid him?" asked the mother, lowering her tone from one of fierce denial to one of anxiety.

"What 'ud he want, but to set him on us? Sure 'tis plain as two and two makes four. He sinds for Reeves; he tells him all about us; and Reeves sends for the police. Sure annywan, wid an eye in his head can see that."

"There's no use argyfyin' the matter, mother," said her daughter breaking in; "they're gone over, body and sowl, to the Prodestans. Sure them two fine ladies that kum to the parish lately were over at Rohira last night till all hours, coortin' and gallivantin' with them boys. Ned, the Captain, has come home; and they had a big party to meet him."

"Wisha, faix thin, Ned is not so welkum a visitor to Rohira, that they'd care to have a party to meet him. Who told you?"

"Thim that seen thim, going and comin'" said her daughter.

It struck the poor old woman dumb. All her defences were shattered. Some deep Catholic instinct told her that there was a mistake somewhere, and that the priest was wronged. But she couldn't see her way out of the difficulty. Reeves calling on the priest, and closeted with him; the subsequent visit of the police on their insulting errand; and the entertainment of the two young ladies at Rohira—all seemed to her simple mind to point in one direction, namely, to the abandonment of old ways and customs on the part of the priests, and the implied betrayal of their people.

She went around her work all day in a sad and angry mood. The "black tea" of Ash-Wednesday and the total absence of decent food hardly improved her temper; but she could say nothing. She only prayed to God to enlighten her, and to clear up the mystery for her.

In the evening they were gathered round the humble supper-table near the square of glass that served as a window. The men too missed the milk that accompanied the usual dinner of potatoes. They had to eat the home-made bread dry, and the potatoes dry except for a little "dip", made of flour and water; and the "black tay" that succeeded, tasted acrid and unwholesome in their mouths.

These things, apparently trifling, do not much improve the Christian temper; and the old man and the "boys" were smoking furiously in the inglenook near the hearth to get back their equanimity, when the sheep-dog, that had been sleeping under the table, roused himself and barked; and the next moment, a tall, handsome figure burst into the kitchen.

"God save all here!" he said, cheerily. "How are you, Duggan? and the mistress? Is this Dick? And Jerry? Why it seems only yesterday, since I left you all behind."

The family was taken by surprise; but they soon recognized Edward Wycherly, the eldest son of the old doctor, and the future heir of Rohira.

"Oh! Master Ned, is that you?" said the master of the house. "We hard you kum home; and sure all the naybors are glad to see you."

"And I'm glad to see them," said he, taking the chair that was offered him by the young daughter of the house. "When a fellow is knocking around the world in all sorts of weathers, and meeting all sorts of queer folks, he is glad to get home, and amongst honest people again."

"I suppose you saw many quare things while you wor abroad," said the old man. He alone ventured to speak, the others having sunk into that condition of observant silence which the Irish peasant so much affects.

"'Queer' is no name for them," said the visitor, taking out a silver case, and lighting a cigar. "It would take a month of holidays to tell all. But, how are ye getting on here? What kind of a Shrove had ye?"

"Divil a much!" said the old man. "I didn't hear of a marriage at all at this side. There wor wan or two small ones over at Lackagh."

"I suppose the priests are too hard about the money?" said Wycherly, smiling.

"That's right. Begor, your 'anner has it now," said Dick, with a grin.

"'Tis a lie for you, you blagard," said his mother, angrily. "You know in your heart and sowl that the priests aren't hard on the people. But, faix," she said, turning to Wycherly, "the divil won't plaze the young people nowadays. Nothin' but America for the girls; and the bhoys want as much money as would float a ship."

"And the ould people don't want to give it," said Dick Duggan.

"Thim that have it, don't," said his mother. "Sure no bhoy now is married under forty or fifty; and the girls are thirty-five or forty theirselves."

"Then I have no chance," said Wycherly, in such a melancholy fashion that all burst out laughing.

"Begor, yer 'anner," said Dick, with unusual freedom, "we hard you had your chice of two fine young ladies last evening. Sure, you must be hard to be plazed, if the parish-priest's niece and the curate's sister wouldn't plaze you."

Wycherly smoked in silence.

"Sure, we hard," said Dick Duggan, continuing his favorite topic, "that they wor specially axed up to meet yer 'anner."

"Indeed?" said Wycherly, drawing in and closely scrutinizing the speaker. "That can hardly be, as I was not expected home. I landed at Queenstown yesterday, and never sent even a wire that I was coming. But they were both nice-mannered and bright young ladies. The parish should be proud of them."

"They are!" said Dick drily.

"By the way, I see," continued Wycherly after a pause, "you and ourselves have got a new neighbor. How long are the Slattery's gone?"

"Oh, a year or two," replied the father.

"I wonder," said Wycherly, opening out the raw sore that was festering in these poor peasants' minds, "they didn't leave you the place. It would have been a neat little addition to your farm, which is really too small. Or, one of the boys could have taken it, and settled down there, and brought in some girl with a piece of money."

"I suppose 'twasn't God's will," said the mother, anxious to turn the conversation. "There's a man there from America. Kerins they call him."

"Rich?" said Wycherly.

"Rich as a Jew," was the answer. Dick Duggan went out; he couldn't stand this.

"I wish he had gone somewhere else," said Wycherly. "I hear he has Emergency men minding the place. I don't like that. The people could have done without these fellows."

But, notwithstanding his friendly tone and attitude, these remarks were received with silence and suspicion. Nothing will ever again take from the peasant's heart the dread of the gentry.

He saw it, and rose up to go.

"Well, I must be off," he said, throwing the end of the cigar into the fire. "We'll see a deal of one another, I hope."

"Then you're not going away to say agin?" the old man asked.

"No!" he replied. "I have given up the sea. I've come home to stay; and help father to manage Rohira."

"An' you'll be marryin' and getting a rich wife, plaze God!" said the old man.

"I haven't made much headway with the ladies as yet," he said, laughing. "At least our two visitors of last evening seemed to take me for a pirate, who had just hauled down the black flag from his masthead. They ran when I came in, and that's a bad sign, although I'm not such a bad-looking fellow. Am I now?" he said, addressing the young girl.

She turned away her head, and said in a low voice:

"I have seen worse sometimes!"

"There's a compliment, Mrs. Duggan. You see there's no use. I can't get on. But good evening to you all!"

"Banath lath!" said the old man.

[TO BE CONTINUED.]

P. A. SHEEHAN.

Doneraile, Ireland.

Analecta.

S. CONGREGATIO CONSISTORIALIS.

DUBIUM DE FACULTATE DISPENSANDI PRESBYTEROS AB IRREGULARITATE VEL A TITULO SACRAE ORDINATIONIS.

Proposito dubio, utrum facultas concedendi clericis, iam in sacro presbyteratus ordine constitutis, dispensationem ab irregularitate, vel a titulo sacrae ordinationis, spectet ad Congregationem de Sacramentis, an potius ad Congregationem Concilii; sacra Congregatio Consistorialis, omnibus rite perpensis, respondendum censuit: Spectare ad S. Congregationem Concilii.

Datum Romae, ex aedibus Secretariae eiusdem sacrae Congregationis Consistorialis, die 27 Februarii 1909.

L. * S.

SCIPIO TECCHI, *Adsessor.*

S. CONGREGATIO RITUUM.

I.

CIRCA USUM QUORUNDAM INSTRUMENTORUM IN MUSICA SACRA.

Hodiernus Rmus Praeses Commissionis dioecesanae de musica sacra, ab Emo et Rmo D. Cardinali Iosepho M. de

Herrera y de la Iglesia, Archiepiscopo Compostellano, constitutae, a sacrorum Rituum Congregatione reverenter expostulavit:

I. An in musica sacra organica admitti possint instrumenta, *oboës, clarinettes, trombones* nuncupata?

II. An instrumenta, vulgo *timbales* seu *tympanos*, sint habenda uti fragorosa et strepitantia?

III. An eadem permitti possint in musica et orchestra religiosa?

Et sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisitâ specialis Commissionis de musica et cantu sacro sententiâ, ita respondendum censuit:

Ad. I. Possunt tolerari instrumenta musica, *oboës* et *clarinettes;* dummodo moderate, et obtenta pro quovis opere ab Ordinario licentia, adhibeantur.

Ad. II. Provisum est in art. 19 Instructionis pontificiae *de musica sacra*, 22 Novembris 1903; et omnino servetur art. 16 eiusdem Instructionis.

Ad III. Negative.

Atque ita rescripsit, die 13 Novembris 1908.

S. Card. Cretoni, *Praefectus.*

L. * S.

✠ D. Panici, Archiep. Laodicen., *Secretarius.*

II.

De Altaribus Fixis cum Mensa ex Pluribus Lapidibus Composita, vel cum Medio Lapide Reliquiarum, vel cum Basi ex Muro.

Rmus Dnus Franciscus Isola, Episcopus Concordien., in visitatione pastorali reperiit quaedam altaria consecrata uti fixa, quorum mensa ex pluribus lapidibus simul iunctis constat; aliqua vero similia cum mensa item ex pluribus partibus composita, sed in cuius medio exstat lapis quadratus in quo reconditae sunt sacrae reliquiae, vulgo *pietra sacra;* alia demum consecrata uti fixa, quorum mensa in medio nititur super basi ex muro vel ex coctis lateribus, quae in centro continet sacras reliquias. Quare idem Rmus Episcopus a sacra Rituum

Congregatione reverenter expostulavit, an continuari possit usus celebrandi super dictis altaribus?

Et sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito Commissionis liturgicae suffragio, re sedulo perpensa, ita rescribendum censuit:

I. Quoad altaria priora, pro gratia sanationis, dummodo sepulcrum sit integrum ex lapide.

II. Quoad altaria secundo loco descripta, orator acquiescat.

III. Quoad postrema, infra tempus iudicio ipsius Episcopi determinandum, eadem ad normam iuris reducantur, vel per parvum lapidem consecratum, vel (si nullum in ecclesia consecrata sit altare fixum) per totius mensae cum stipitibus consecrationem.

Atque ita rescripsit, declaravit atque indulsit, die 13 Novembris 1908.

S. Card. Cretoni, *Praefectus.*

L. * S.

✠ D. Panici, Archiep. Laodicen., *Secretarius.*

III.

Cadavera Sacerdotum Indui Possunt Casula Violacei vel Nigri Coloris.

Emus et Rmus Dominus Cardinalis Iosephus M. de Herrera y de la Iglesia a sacrorum Rituum Congregatione sequentis dubii resolutionem reverenter expetivit, nimirum:

Quum in Rituali Romano, tit. VI *de exsequiis* sub num. 11, haec legantur: "Sacerdos quidem super talarem vestem, amictu, alba, cingulo, manipulo, stola et casula seu planeta violacea sit indutus"; quumque ex consuetudine generali vigente in archidioecesi Compostellana, cadavera sacerdotum induantur planeta seu casula nigri coloris, quaeritur: an vi consuetudinis liceat cadavera sacerdotum induere casula vel planeta nigri coloris?

Et sacra Rituum Congregatio, ad relationem subscripti Secretarii, audito Commissionis liturgicae suffragio, re sedulo perpensa, proposito dubio ita respondendum censuit: Affirmative, attenta praesertim consuetudine et Rubrica Ritualis Ro-

mani, quae praescribens paramenta violacea in casu non excludit nigra.

Atque ita rescripsit, die 20 Novembris 1908.

S. Card. CRETONI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

IV.

DE NON IMPERTIENDA BENEDICTIONE NUPTIALI EXTRA MISSAM.

Rmus Dnus Santinus Maria de Silva Coutinho, Archiepiscopus Belemensis de Para, sacrorum Rituum Congregationi ea quae sequuntur reverenter exposuit:

Iam multis abhinc annis, in archidioecesi Belemensi de Para in Brasilia, consuetudo viget celebrandi matrimonia post meridiem vel sub nocte, quae magis invaluit post introductam legem civilis matrimonii, quo fit ut coniuges saepissime negligant et omittant, benedictionem nuptialem in Missa alio tempore recipere. Hinc quaeritur: an, attentis expositis, et pro dicta dioecesi, in matrimoniis celebrandis, benedictio nuptialis, prout in Missa pro sponso et sponsa, etiam extra Missam in posterum impertiri possit?

Et sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito Commissionis liturgicae suffragio, re sedulo perpensa, proposito postulato respondendum censuit: Negative.

Atque ita rescripsit, die 12 Februarii 1909.

S. Card. MARTINELLI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

V.

BENEDICTIO VEHICULI AEGROTIS IN LOCUM CURATIONIS TRADUCENDIS.

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Domine Iesu Christe, Fili Dei vivi, qui, dum peregrinabaris in terris, pertransibas benefaciendo et sanando omnem languorem et omnem infirmitatem in populis, quique hominem paralyticum, jacentem in lecto, ad salutem mentis et corporis restituisti; respice, quaesumus, ad fidem et ad sensus commiserationis servorum tuorum, qui, animati spiritu verae caritatis, qua tu eis exemplo praeivisti, et quam in praeceptum traduxisti, vehiculum hoc ad instar lectuli artificiose exstrui voluerunt, eo fine, ut ad locum curationis vel aptissime deferri possint quicumque aut vulneribus sint affecti aut quavis infirmitate detineantur. Aegrotis igitur, qui hoc componuntur vehiculo, quod nunc in tui nominis virtute benedicimus, esto, mitissime Iesu, in itinere solatium, in periculis tutamen, in doloribus refrigerium. Praesta, ut iidem, tuis Angelis comitantibus, ad curationis sedem tranquillo cursu perveniant, ibique pristinam sanitatem recuperent, eâque, te miserante, per intercessionem sanctissimae tuae Matris Mariae, perceptâ, abeuntes in domos suas, honorificent et magnificent te Deum verum: Qui cum Patre et Spiritu Sancto vivis et regnas in saecula saeculorum.

R. Amen.

Sanctissimus Dominus noster Pius Papa decimus, supplicia vota Emi et Rmi Dni Cardinalis Benedicti Lorenzelli, Archiepiscopi Lucen., ab infrascripto Cardinali sacrorum Rituum Congregationi Praefecto relata peramanter excipiens, suprascriptam formulam benedictionis vehiculi aegrotis in locum curationis traducendis, ab eodem sacro Consilio revisam, benigne approbare dignatus est; itemque potestatem fecit ipsi Emo et Rmo Antistiti permittendi sacerdotibus, intra fines ipsiusmet archidioeceseos, usum eiusmodi formulae pro enuntiata benedictione. Contrariis non obstantibus quibuscumque. Die 8 Iulii 1908.

L. * S. S. Card. CRETONI, *Praefectus.*

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

VI.

VARIANDA ET ADDENDA IN MARTYROLOGIO ROMANO.

Tertio Idus Februarii (11 Feb.).

Lapurdi, in Gallia, Apparitio beatae Mariae Virginis Immaculatae.

In Africa, natalis sanctorum....

Pridie Idus Februarii (12 Feb.).

In Hetruria, apud Montem Senarium, sanctorum septem Fundatorum Ordinis Servorum beatae Mariae Virginis, qui post asperrimum vitae genus, meritis et prodigiis clari, pretiosam in Domino mortem obierunt. Quos autem in vita unus verae fraternitatis spiritus sociavit, et indivisa post obitum populi veneratio prosecuta est, Leo decimustertius una pariter sanctorum fastis accensuit.

Barcinone, in Hispania....

Quinto Idus Octobris (11 Oct.).

Post elogium: Ucetiae, in Gallia Narbonensi, S. Firmini, Ep. et Conf., *ponatur:*

Calotii, in dioecesi Astensi, olim Papiensi, sancti Alexandri Sauli, Episcopi Confessoris, e congregatione Clericorum Regularium sancti Pauli, quem genere, virtutibus, doctrina et miraculis clarum Pius decimus sanctorum fastis adscripsit.

In Scotia, sancti Canici....

Decimoseptimo Kalendas Novembris (16 Oct.).

Ad calcem, post verba: ...ratum habuit et confirmavit:

Muri, in Lucania, sancti Gerardi Majella Confessoris, laici professi congregationis sanctissimi Redemptoris, quem miraculis clarum Pius decimus Pontifex Maximus sanctorum albo accensuit.

Sanctissimus Dominus noster Pius Papa X, referente infrascripto sacrorum Rituum Congregationis Secretario, suprascripta elogia ita adprobata Martyrologio Romano suis locis respective inseri iussit, die 9 Septembris 1908.

S. Card. CRETONI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

VII.

Decretum Canonizationis Beati Clementis Mariae Hofbauer Sacerdotis Professi Congregationis SS. Redemptoris.

Super dubio: *an et de quibus miraculis constet in casu et ad effectum de quo agitur.*

Nondum vivis excesserat Ecclesiae Doctor illustris Alfonsus Maria Ligorius quum ad institutam ab eo Familiam aditum petiit adolescens, qui tanti Patris opus longe lateque esset propagaturus. Fuit is Beatus Clemens Maria Hofbauer, qui sancti Conditoris vestigia sic est persequutus, ut redivivus Ligorius videretur, plane dignus illo praeconio: *mortuus est pater eius, et quasi non est mortuus; similem enim reliquit sibi post se* (Eccl. xxx, 4); vel eo quod olim a filiis prophetarum dictum est: *requievit spiritus Eliae super Eliseum* (IV Reg. II, 15).

Ortus anno MDCCLI in Moravia oppido *Teswicz*, carus omnibus ac probatus pueritiam adolescentiamque transegit. A pistoris arte, quam plures annos exercuit, ad longe nobiliorem panem populis comparandum destinatus, perfectioris vitae genus a tiburtino secessu, quasi a nova Thebaide, est auspicatus. Sex ibi menses quum delituisset, Vindobonam studiorum causa se contulit; mox Romae se Ligorianae Familiae adscripsit. Sacerdotio auctus, missus est in Poloniam, qua in regione asperrimas difficultates invicto animo superavit, ut eius gentis aeternae saluti prospiceret. Inde iniuria temporum amotus, Vindobonam rediit, quae urbs uberrimam sancto Viro obtulit messem. Quamplurimos enim vitiorum daemonisve laqueis irretitos ad christianae vitae morem convertit; intermortuam fidem excitavit, sacramentorum usum frequentem invexit. Nec eo fructu contentus, Helvetiam, Daciam, Germaniam peragravit, instituti sui domicilia multa constituit, quasi totidem fidei propugnacula contra ingruentes errores et solitos impetus inimicorum catholici nominis; nec a laboribus requievit, nisi quum Deus fidelem servum ac prudentem ad sempiterna gaudia vocavit, quod contigit Vindobonae anno MDCCCXX.

Haec est summa rerum, quas eximius Germaniae Apostolus Clemens Maria Hofbauer in vita gessit, quibus post obitum meruit, in dies crescente fama sanctitatis eius et accedentibus prodigiis, in Beatorum caelitum album referri a sa. me. Leone XIII, anno MDCCCLXXXVIII. Mox, instantibus plurimis ut fastigium honoribus imponeretur, id est ut in Sanctorum album eiusdem Beati viri nomen accenseretur, praesertim quod duo vulgarentur eo deprecante patrata miracula, Sedis Apostolicae venia, accurata inquisitio in illa facta est, tabulaeque a SS. Rituum Congregatione recognitae ac probatae sunt.

Primum ordine propositionis accidit Neapoli mense Martio an. MDCCCCV.—Amalia Conte septimum iam mensem aegra trahebat, arthritide sicca laborans; qui morbus in dies ingravescens in insanabilem anchylosim cesserat. Admota fervidis cum precibus laevo genu Icone Beati Clementis, aegrota quae ante movendi artum erat omnino impos, proiecto sustentaculo, repente vita, motu, vigore praeditum habuit.

Alterum obtigit miraculum mense februario anno MDCCCXCVII, in Mallerdorfiensi coenobio sororum Franciscalium. Vigora Verzinger ex ea Familia, tuberculosi pulmonari affecta, ob superadditam pleuritidem acutam naturae pariter tubercularis, ad fatalem exitum properabat, eratque iam supremis munita sacramentis. Ecce autem sub finem novendialium precum, quae ad exorandum B. Clementem fuerant institutae, quieto somno correpta et recreata Vigora, mane surrexit integre perfecteque sanata.

De binis hisce miraculis instituta est actio: nempe primum in duplici antepraeparatorio conventu apud Cardinalem Dominicum Ferrata, causae Relatorem, v id. iun. anno MDCCCCIII, et denuo vi id. Mart. an. MDCCCCVIII; deinde in praeparatorio ad Vaticanum coacto pridie id. iul. eodem anno; denique in generali coetu coram SSmo Domino Nostro Pio Papa X in iisdem aedibus Vaticanis habito pridie id. ianuarias ineuntis anni, in quo memoratus Rmus Cardinalis Dominicus Ferrata dubium proposuit: *an et de quibus miraculis constet in casu et ad effectum de quo agitur.* Rmi Cardinales sacris tuendis Ritibus praepositi et Patres Consultores

suffragium singuli protulere. At SSmus Pater, omnium audita sententia, supremum iudicium distulit in alium diem et eos qui aderant hortatus est ut in re tanti momenti fervidas Deo funderent preces.

Hodierna vero auspicatissima die, Dominica III post Epiphaniam qua festum S. Familiae percolitur, Sacro devotissime peracto, idem Beatissimus Pater, nobiliorem aulam Vaticanam ingressus et pontificio solio assidens, coram se sistere iussit Rmos Cardinales Seraphinum Cretoni SS. RR. Congregationi Praefectum et Dominicum Ferrata causae Relatorem, una cum R. P. Alexandro Verde sanctae fidei Promotore, meque infrascripto a secretis, hisque adstantibus solemniter edixit, *constare de duobus propositis miraculis;* scilicet de primo: *instantaneae perfectaeque sanationis Amaliae Conte ab arthritide sicca in sinistro genu;* atque de altero: *instantaneae perfectaeque sanationis Vigorae Verzinger a tuberculosi pulmonari et pleuritide.*

Hoc insuper decretum evulgari et in SS. Rituum Congregationis acta referri iussit non. calendas februarias anno MDCCCCIX.

S. CARD. CRETONI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

VIII.

MONITUM CIRCA EDENDA ET PUBLICANDA ACTA SERVORUM DEI VEL BEATORUM.

Acta quae respiciunt vitam, virtutes et prodigia Servorum Dei vel Beatorum, quorum causis beatificationis et canonizationis manus apposuit sacra Rituum Congregatio, typis edi ac publici iuris fieri nequeunt, inconsulta eâdem sacra Congregatione, et absque licentia *nihil obstat* R. P. D. Promotoris sanctae fidei, vel Adsessoris ipsius sacri Consilii.

Datum Romae ex Secretaria SS. Rituum Congregationis, 12 Febr. 1909.

L. * S. ✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

S. CONGREGATIO DE RELIGIOSIS.

ORDINIS FRATRUM MINORUM.—DE ITERANDA EXPLORATIONE VOLUNTATIS SINGULARUM MONIALIUM ANTE VOTORUM SOLEMNIUM NUNCUPATIONEM.

Beatissime Pater,

Fr. Bonaventura Marrani, Procurator generalis Ordinis Fratrum Minorum, se ad Sanctitatis Tuae pedes provolvit et, ut plurium tum ministrorum provincialium quum monialium sui Ordinis dubiis occurrat, sequentia exponit:

Sacra Tridentina synodus, *sess.* XXV, *cap. 17 de Regul.* haec quoad vestitionem monialium earumque professionem constituit: "Libertati professionis virginum Deo dicandarum prospiciens, sancta synodus statuit atque decernit ut puella, quae habitum regularem suscipere voluerit....non ante eum suscipiat, nec postea ipsa vel alia professionem emittat, quam exploraverit Episcopus, vel, eo absente vel impedito, eius Vicarius, aut aliquis—— ab eis deputatus, virginis voluntatem diligenter, an coacta, an seducta sit, an sciat quid agat." Quum vero Summus Pontifex Leo fel. rec. XIII, per decretum S. Congregationis Episcoporum et Regularium die 3 Maii 1902 latum, edixerit ut, non secus quam in religionibus virorum etiam in sanctimonialium monasteriis, in quibus solemnia nuncupantur vota, praemittantur solemnibus votis simplicia triennium saltem duratura; hinc sequens dubium exortum est, cuius congruam in editis iam ipsius decreti solutionem minime reperit: *Num ante professionem votorum solemnium sanctimonialis voluntas, quae ante vestitionem professionemque votorum simplicium, iuxta S. Concilii Tridentini praescripta, fuerit legitime explorata, denuo sit exploranda?*

Super quibus humillimus orator opportunam declarationem reverenter postulat.

Et Deus, etc.

Ex audientia SSmi habita ab infrascripto Cardinali S. Congregationi de Religiosis Praefecto, die 19 Ianuarii 1909: Sanctitas Sua, re mature perpensa, supra relato dubio responderi mandavit prout sequitur: *Attenta ratione solemnitatis*

votorum, iteranda est exploratio voluntatis singularum monialium ante votorum solemnium nuncupationem.

Datum Romae ex Secretaria eiusdem S. Congregationis negotiis Religiosorum sodalium praepositae, die, mense et anno ut supra.

Fr. I. C. Card. VIVES, *Praefectus.*

L. * S.

D. LAURENTIUS JANSSENS, O. S. B., *Secretarius.*

COMMISSIO DE RE BIBLICA.

DE ORGANO OFFICIALI COMMISSIONIS BIBLICAE.

Quum de expressa voluntate SS. D. N. Pii PP. X *Acta Apostolicae Sedis* typis Vaticanis edita, sint unicum *Commentarium officiale* ad " Constitutiones pontificias, leges, decreta, aliaque tum Romanorum Pontificum tum sacrarum Congregationum et Officiorum scita legitime promulganda et evulganda "; EEmi DD. Cardinales Commissioni pontificiae de Re Biblica addicti, in coetu 14 Februarii huius anni in aedibus Vaticanis habito, statuerunt ut praedicta Commissio ad actus suos publici iuris faciendos nullo alio deinceps promulgationis organo uteretur.

Romae, die 15 Februarii anno 1909.

L. * S.

FULCRANUS VIGOUROUX, PR. S. S.,
LAURENTIUS JANSSENS, O. S. B.,
Consultores ab actis.

ROMAN CURIA.

APPOINTMENTS.

Official announcement is made of the following Consistorial nominations:

1 February. Mons. John B. Pitaval, Titular Bishop of Sora, promoted by pontifical bull to the Metropolitan See of Santa Fe, U. S.

Mons. John Grimes, priest of the Diocese of Syracuse, N. Y., promoted to the Titular Bishopric of Imeria, and deputed as Coadjutor, with the right of succession, of Mons. Patrick Ludden, Bishop of Syracuse.

13 February. The Right Rev. Francis Frederick Linneborn, of the Congregation of the Holy Cross, appointed Bishop of Dacca, India (S. C. Propaganda).

15 February. Mons. Peter Joseph Hurth, of the Congregation of the Holy Cross, resigning the See of Dacca, India, nominated to the titular See of Milopotamos.

19 February. His Holiness Pope Pius X, in view of the approaching canonizations, appoints as a special Congregation *ad praecavendas et dirimendas controversias*, the following Cardinals and Prelates:

Sig. Card. Sebastiano Martinelli, Prefect of the S. Congregation of Rites;

Sig. Card. Vincenzo Vannutelli, Bishop of Palestrina;

Sig. Card. Francesco Satolli, Bishop of Frascati;

Sig. Card. Mariano Rampolla del Tindaro;

Sig. Card. Girolamo Maria Gotti;

Sig. Card. Domenico Ferrata;

Sig. Card. Beniamino Cavicchioni.

Mons. Diomede Panici, Secretary of the S. Congregation of Rites;

Mons. Pietro Piacenza;

Mons. Alessandro Verde;

Mons. Francesco Riggi;

Mons. Angelo Mariani.

PONTIFICAL HONORS.

February. Private Chamberlains of Sword and Cape,—Marquis Patrick MacSwiney decorated with the order (*Commenda*) of Pius IX; Comm. Julius Christmas decorated with the gold medal (*Benemerenti*).

1 February. Mons. Joseph Butt, of the Archdiocese of Westminster, promoted to the dignity of Domestic Prelate.

11 February. The Right Rev. Francis Hartleib, of the Diocese of Baker City, promoted to the dignity of Domestic Prelate.

28 February. The Very Rev. Anthony Niermann, V. F., and the Rev. Peter Ryan, of the Diocese of Davenport, appointed Protonotary Apostolic *ad instar*.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

CONSISTORIAL CONGREGATION decides that questions touching the faculty of dispensing priests from irregularity or from title of ordination are to be referred to the S. Congregation of the Council.

CONGREGATION OF RITES: 1. Answers a number of doubts regarding the licit use of certain musical instruments in the divine service.

2. Settles doubts touching the consecration of composite altar-stones.

3. Decides that either black or violet is the color of vestment in which priests are to be buried.

4. Refuses to permit the nuptial benediction to be given outside the celebration of Mass.

5. Prescribes special formula for blessing vehicles for the sick.

6. Introduces a number of changes and additions in the Roman Martyrology.

7. Declares the Canonization of Bl. Clement Hofbauer.

8. Gives a caution regarding what may be printed and published about the *Acta* of the Ven. Servants of God and the Blessed.

CONGREGATION FOR RELIGIOUS ORDERS ordains that religious are to be examined regarding their perfect freedom, not only before they make their temporary vows, but again before making perpetual vows.

THE BIBLICAL COMMISSION announces that the *Acta Apostolicae Sedis* is henceforth to be the only official organ for publishing its constitutions, laws, and decrees.

ROMAN CURIA announces a number of consistorial appointments and pontifical honors.

THE DISCUSSION ON THE VERNACULAR LITURGY.

We have received a number of letters and articles on the above subject, in reply to Dr. Campbell's "Rejoinder" in the last number of the REVIEW. Some of the writers go into elaborate details to demonstrate the superiority of the Latin language as a universal liturgical medium; others point out the proscriptive claims of the Latin as attested by history or the synods and ecclesiastical councils and the tendency to Modernism involved in any proposed change from the old Roman standard. Not a few offers have been made to us, by writers who believe that what they call the "orthodox" side, favoring the preservation of the Latin tongue in the Catholic liturgy, has not been as yet fairly represented by those who have taken part in the discussion, and declaring themselves willing to set the matter right by an exhaustive treatment of the subject. Several articles of this kind are actually in our hands at the present moment.

Now to all these generous criticisms and offers we would say that they appear to rest on a misunderstanding of our purpose in having the matter discussed, or, indeed, of the position originally taken by Dr. Campbell in making his plea. The question is not, as we have already intimated in a former note on the subject, whether the Latin language is the best liturgical medium for maintaining Catholic unity and devotion; or whether it should be retained rather than exchanged for the vernacular. That matter has long been settled; not as a doctrine of faith, but, like the Roman prerogative of the primacy, as a dogmatic fact about which no Catholic theologian can have any reasonable doubt. The arguments in favor of the Latin language as the most effective means of preserving unity of worship in the Western world are so well known that we need not rehearse them; least of all when there is merely question of pleading for an exception by reason of exceptional circumstances. They are found in every manual of apologetics; and if Dr. Campbell referred to them, it was, we take it, only because they are apt to be exaggerated by accumulated artificial reasons that do not stand the test of

logical examination. An instance of this sort of pious enthusiasm by a theologian of such judgment and world-wide erudition as Cardinal Capecelatro, who apparently forgets that Christ did not use the Latin, was given in the ECCLESIASTICAL REVIEW for March (p. 351). The faculty is not uncommon among theologians of the old school who, whilst they rightly feel that the heart may have reasons for which the head cannot always account, sometimes confound the two in their desire to furnish motives of credibility, even where such devices are either unnecessary or not wisely applied.

The question discussed in the REVIEW is not, we repeat, whether the Latin is preferable to the vernacular as a liturgical language, but whether the Latin, despite the fact that it has proved itself to be by all means the best common medium for preserving unity and reverence in the Catholic worship of the Western Church since the fourth century, may not become, in certain cases, a hindrance rather than a help to conversion and even to devotion. No one can reasonably doubt that Dr. Campbell, although he put the question in a very straightforward and to some timid or conservative minds rather startling form, is not only familiar with all the arguments currently brought to prove the superiority of the Latin, but also was fully aware of the impression his plea would make upon those who were accustomed to the Latin. In fact he stated this quite plainly at the very outset of his argument.

There is no need then to discuss the merits of the Latin liturgy historically or quasi-dogmatically in order to vindicate its claims against the introduction of a vernacular liturgy —at least so it appears to us—unless some one were to maintain that the Latin language is preferable for those who do not understand it, although they might have it translated. The plea is not made in behalf of those who, not knowing Latin, know nevertheless the meaning of the liturgical service, because it is being explained or translated for them; but in behalf of those who have not only no wish but no opportunity of having it explained or translated for them.

Whether there is a large number, especially in America, of

such persons worthy of the conscientious consideration of our ecclesiastical superiors, remains to be demonstrated. To that theme and not to the excellence of the Latin liturgy we hope to devote a final paper in the next issue of the REVIEW.

THE "BATAVIA SYSTEM" AS A REMEDY OF CERTAIN DEFECTIVE EDUCATIONAL METHODS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In an article "An Evil in our Educational Method, and a Remedy," which appeared in the ECCLESIASTICAL REVIEW, February, 1909, the writer, Professor Dahmus, gives a glowingly enthusiastic account of the so-called Batavia System, introduced, about ten years ago, into the Schools of Batavia, New York, by Superintendent John Kennedy.

The evil referred to in the title is described in the opening words of the article: "Fifty per cent of our school children finish their education with 10½ years. The parochial schools are making a terrific struggle to overcome this feature, but with less success than the public schools, and for obvious reasons."

Professor Dahmus proposes the Batavia System as an effective remedy for the evil.

Perhaps one should not presume to pass judgment upon the proposed remedy who has not seen the Batavia System in actual operation and under the direction of Superintendent Kennedy. The writer of the following comments confesses that he has not had this privilege, and that his knowledge of the system is derived from the addresses of Superintendent Kennedy, from certain books of method that describe the system, and from the article of Professor Dahmus.

Withal, it may be permissible to scrutinize what Professor Dahmus has written, and see whether the system unfolds any new principles of teaching, to make a few disconnected comments upon certain opinions expressed in the article, and finally inquire whether the Batavia System is the real remedy for the evil which is so well known and so much lamented by all educators.

"What is then the great secret of the Batavia System?" asks Professor Dahmus. "It consists in the practice of genuine Christian charity by teaching *all* children, by giving them faith in the teacher and faith in themselves, by giving them confidence and assurance that they are going to succeed."

It is systematic encouragement aiming at individual initiative.

Mental confidence steadies the nerves.

Allay the fears, remove the doubts of the backward child, do everything to encourage, nothing to discourage it, give it confidence, and it will no longer be backward.

Impatience with the slow child is a crime.

Absolute fairness is the first requisite in the Batavia System, and it is so easily attained.

It (the Batavia System) consists in *real individual instruction together with real class-work,* real individual instruction for all, real class-work for all.

It may be asked in what respect are these important truths peculiar to the Batavia System? Before me is the seventh edition of a text-book on methods, published in 1902. It is one of the most widely used texts in the United Kingdom. The following are some of the pedagogical truths which it contains:

An encouraging manner is effective in stimulating children below the average in mental activity.

There can be no real encouragement when there is a want of sympathetic appreciation of the difficulties a child has to surmount.

The teacher who encourages self-effort, by giving just sufficient help to enable the child to overcome the difficulty, has done a very useful piece of training.

The best teacher is the one who inspires his pupils with the desire to teach themselves.

Get children to enter into the work with the same zeal and earnestness that they display in their play.

Show confidence in the class.

Let the scholars feel they are trusted.

Confidence in the justness of the teacher's treatment commands order.

Let kindness be a conspicuous feature of the teacher's rule.

Let the children be active coöperators in the work, not passive spectators.

Throw upon them as much as possible of active doing, so that self-effort may be stimulated and self-reliance fostered.

The strong and weak points of the individual child should be discovered, and the necessary steps taken to supplement deficiencies.

Create interest in work and a pleasure in performing duty, then neither rewards nor punishments as *incentives* to exertion and right conduct will be necessary.

Prizes as inducements to industry or good conduct are detrimental to the moral well-being of the child.

Bear in mind that the purpose of education is to develop faculties and not simply to impart information.

Evidently all that Professor Dahmus says has been said and well said long before the Batavia System was made known to educators. It may be stated further that there is not a book on the Principles and Methods of Education in which substantially the same truths are not found.

The way in which the Batavia System is carried out is described in the following manner:

The child is called to the teacher's desk, and there it receives instruction and encouragement. The rest see it stand beside the teacher, *if they care to look up; they are generally too busy for that.* No one hears what difficulties the one getting individual instruction has; it does not feel ashamed; the teacher speaks in a low tone. Individual instruction is therefore not to be given at the child's desk. The teacher is strictly forbidden to tell the child anything. . . . While one is receiving individual instruction the rest are studying hard at some lesson assigned to them. *They are glad to do it because they consider it an extra study hour.* No individual instruction is ever given on a lesson not yet taken in recitation, either oral or written. Every child gets a chance to tackle the new lesson in private study. . . . All individual instruction is, of course, destined to help the child for future study by removing difficulties of the past lessons.

As bearing upon these features of the Batavia System, the words may be quoted of the late Brother Azarias, one of the foremost of Catholic Educators:

There are three recognized methods of teaching.

The first is that of hearing and explaining the lesson of each child apart, while the others may be studying. It is called the Individual Method.

The second is that of having the more advanced pupils in a class to teach the less advanced ones under the general supervision of the master. This method was brought from India by Bell and was popularized by Lancaster. It is known as the Mutual Method.

The third is that of grading the children according to their capacity, putting those of the same capacity in the same class, and having them use the same book and follow the same lesson under one and the same master. It is the Simultaneous Method.

Now, all teaching is done by one or other of these methods, separately or combined. But, at the present day, the method most in vogue, and which has best stood the test of time and experience is that with which the Brothers of the Christian Schools are identified and what is known as the Simultaneous Method.[1]

Of this Simultaneous Method, largely the creation of St. John Baptist de La Salle, and which marked an epoch in the history of educational methods, M. Compayré writes:

It was also an important innovation to renounce individual instruction—which was given by the teacher in a low voice, in the midst of a turbulent class, to pupils, called up one after another—and to substitute therefor the only method of teaching applicable to public instruction; namely the Simultaneous Method.[2]

Professor Dahmus admires the Batavia System and believes in its efficacy to correct a great evil. Yet, after reading the following quotation, one is tempted to ask what are

[1] *The Simultaneous Method of Teaching,* ECCLESIASTICAL REVIEW, May, 1890.

[2] Quoted by Brother Azarias in *M. Gabriel Compayré as an Historian of Pedagogy.* (ECCLESIASTICAL REVIEW, March, 1890.)

the quality and length of the experience and observation of school work whereby Professor Dahmus has learned that certain things are found in the Batavia System and not found in the traditional system, and by what warrant he characterizes (quoting Superintendent Kennedy) the teachers of America as "cruel" in their teaching and their method of carrying on a recitation "as a wholesale butchery of individuality and independent action"?

In the present system you find *few instances of real individual* teaching. . . . During recitation a child is found to have some difficulty; immediately either some suggestion, some explanation, or a scolding is administered to the poor creature. The *teacher glories* in giving individual instruction, while the child is blushing, fearing, doubting, exposed to the gaze of the eagerly listening class, which often enjoys the humiliation of the hapless one without profiting by the "individual" teaching of the *cruel teacher.*

What is understood by recitation in the Batavia System?

A recitation is a public exhibition of what pupils have learned in private study or in individual instruction. . . . Recitation is to be strictly class-work, and every single pupil is to be kept intensely interested. *Every question must find every pupil eager to answer, and when one is giving the answer, all the rest must be answering in their mind.* . . .

In the present systems such recitations are extremely rare; most recitations are nothing but distressing individual work, *a wholesale butchery* of individuality and independent action, as Mr. Kennedy calls them.

Professor Dahmus says that "everyone is clamoring for individual instruction; but they also want small classes. Otherwise individual instruction is impossible, they say."

In the Philadelphia Parish School Report for 1907-1908 it is said that "it is impossible under present conditions to reach every child individually." . . . The Batavia System wants a large class. . . . A large class is necessary as a stimulus for the individual.

Intelligent and efficient teachers know that instruction to

be effective must reach the individual. They know that all right training, whether of soul, mind or body, means the bringing into play the spiritual, the intellectual and physical powers of the individual child.

To dwell upon this fundamental principle of all development is but to emphasize the obvious. It may be asked, however, What does Professor Dahmus understand by a large class? Does he know what kind of a class was before the mind of the Superintendent of the Philadelphia Parish Schools when it was stated: "It is impossible under present conditions to reach every child individually"? By a large class does he mean one of forty or fifty children or one of seventy, eighty, ninety or one hundred children? If the former, then it may be asserted confidently that there are many teachers at work both in public and parish schools who have heard little of the Batavia System, but who, in a class of forty or fifty children, will accomplish results that in no respect are less complete and satisfactory than those brought about by the teachers of the Batavia Schools. If he mean the latter, then there is a grave and well-founded doubt that true educational work can be done in such classes either under the Batavia System or any other system. It is a physical impossibility for *one* teacher to do thoroughly and efficiently in such crowded classes the work that is before her. She must of necessity do a large part of her teaching by class teaching with the hope that the individual child may profit by it, though the efficient teacher always, when possible, makes class teaching and individual teaching supplement each other.

In the conclusion of the article there is reference to the practice of having two teachers in a room containing large numbers of children. This practice is thought by many to be the essence of the Batavia System. Superintendent Kennedy, however, declares that such is not the case, and though the practice is sometimes observed in the Batavia schools, yet the characteristic note of the system "consists in real individual instruction together with class work." The sympathetic reference to the custom of two teachers in a room directs atten-

tion to what is a practical and efficient remedy for some of the evils arising from overcrowded classes. But for the sake of true history it should be said that the practice is not of recent origin. During ten years the writer has seen in the crowded classes of certain schools of Philadelphia, two teachers, one overlooking silent work and giving individual instruction, the other, the principal teacher having in charge the class teaching. The universal adoption of this practice with an efficient head teacher and an intelligent, properly trained assistant teacher, would eliminate much of the evil that comes from the overcrowding in the elementary classes.

In view of all that Professor Dahmus writes in regard to the Batavia System and the evils of the present system, his suggestion, of the way in which the practice of having two teachers in a room might be carried out, causes some misgivings that the real status of our present educational work is clearly and fully understood. It would be of interest to know what Superintendent Kennedy thinks of the suggestion, timidly offered, it is true, of Professor Dahmus. Professor Dahmus asks: "Is there not in every parish some good lady, fairly well educated, who would, sometimes gladly, sometimes after a little persuasion, be willing to take charge of individual teaching in such a room [containing from sixty to one hundred children] and probably make a good teacher?"

The only sane and permanently effective way to correct the evil or evils which weigh upon our school systems at present is:

1. To provide thoroughly trained and efficient teachers. Such teachers will know the science of education and the art of teaching—they will educate and not merely instruct. In their whole attitude toward the child they will be kind, courteous, dignified, firm, energetic, encouraging, sympathetic, patient and resourceful. If success does not always attend the work of such teachers, the reasons will be found in the infirmity and limitations of human effort that in no sphere of activity ever accomplishes perfect results.

2. To correct the evils of overcrowding, especially in the lower grades, and allow the efficient teachers a fair and reasonable opportunity to carry on their work.

3. To provide adequate equipment for the work of the school.

4. To see that the physical condition of a school building give due consideration to light, heat, fresh air, right and sufficient accommodations.

5. To pay special attention to children who fall behind in their grade work in order to discover the cause and to apply the best available remedy.

6. To establish schools where those who wish may obtain an education beyond that offered in the elementary school.

There are many causes of the low percentage of children both in the high school grades and in the upper grades of the elementary school. Some children are unwilling to go to a high school; some are unable to go because of economic causes; some are unfit to go because of intellectual dullness. Some are willing to go, are fit to go, and yet do not go because a high school either is not at hand, or if at hand is restricted in the number of its pupils. These last reasons explain, in part, why there are not more children in the upper grades of our parish school system. In certain schools, no upper grades are provided, though there are children in the respective parishes who are suitable for such grades. These children who could and would continue at school in the parish school either turn to work or go to the public school. An unfolding of the reason why these upper grades are not found in all parish schools might make known many interesting facts. A concrete illustration, that the small percentage in the high school grades of the Catholic educational system is due, in some degree, to the non-existence of a high school or the want of accommodations in the high school already existing, is seen in the fact that in June, 1908, there were three hundred and fifty-eight applicants for admission into the Philadelphia Roman Catholic High School for Boys. Of that number one hundred and sixty-eight were accepted. The inference should not be that only one hundred and sixty-eight boys of the three hundred and fifty-eight applicants were fit for high school studies. The fact was there was no room for more than

one hundred and sixty-eight new students, though it was well known that many of the remainder were well able to enter upon high school studies. The same unfortunate state of affairs holds in regard to the girls of the parish schools who applied for admission into the High School Centres.

I presume to say that harm may result from an article like that of Professor Dahmus's inasmuch as it diverts attention from the real evils in all systems of education, namely, inefficient teaching, overcrowding, inadequate equipment, want of attention to the mentally and physically defective, oppressive physical conditions and neglect or indifference in building up the higher grades of the elementary schools or in providing high schools for boys and girls. It tends to persuade those upon whom rests the responsibility of studying conditions and remedying evils—that these evils are no real evils, that the unsatisfactory work of the schools of the country and the lamentable falling-off in attendance as the grades advance are not due to inefficient teaching, overcrowding, wretched physical conditions, etc., but to the failure on the part of teachers to use a newly discovered system of teaching of but ten years standing, but already eminently successful, in which there is supposedly harmonious and effective combination of individual and class teaching. This unwarranted judgment becomes confirmed when we read the statement that "The Batavia System wants a large class; it cannot spare the children. A large class is necessary as a stimulant for the individual."

Of all the factors that make for the proper education of our children, the efficient teacher is the one absolutely essential. When the teacher is efficient both by reason of high character and pedagogical skill, when the conditions in regard to the number of children in a class are just and reasonable, successful work will be done, because such a teacher knows how to teach, how and when to reach children either collectively or individually, how and when to give individual instruction or class instruction. Without efficient teachers no system, either that which consists "*in real individual instruction together with real class-work*" or any other system, can produce results.

The teacher must precede all systems and without the right kind of teacher the wisest and best system ever devised will be doomed to utter failure. The inefficient teacher will fail under the Batavia System as emphatically as she fails under what is supposed to be the usual and traditional system in the schools at present.

In all this criticism of Professor Dahmus's article there is no intention to minimize the work of Superintendent Kennedy, but the opinion may be expressed that, very likely, the splendid results, if such there are, in the schools of Batavia are to be traced to the active, energetic, earnest, zealous and efficient Superintendent who has kindled in his teachers the enthusiastic spirit that stirs his own soul, rather than to the system for which he stands sponsor. It is the power behind the so-called system that is doing the work, and once that power ceases its activity, the results will be no more and no less than those that come from teachers either efficient or inefficient.

P. R. McDevitt,
Superintendent of Parish Schools.

Philadelphia, Pa.

The above comments upon the feasibility of using the Batavia System in our schools, by the Rev. P. R. McDevitt, Superintendent of the Philadelphia Parish Schools, were sent to a number of priests known to be practically interested in the advancement of our parish schools and presumed to have experience of the teaching methods of our religious orders. The following letter explained the request for an expression of their opinion on the subject:

Reverend dear Sir:

In the February number of the Ecclesiastical Review we published an article entitled "An Evil in our Educational Method and a Remedy" by the Rev. Professor Edward Dahmus. The purpose of the paper was to direct the attention of priests having charge of parish schools to the difficulty which teachers experience in dealing with large classes, and to urge a more general adoption of the so-called Batavia System, which, it was thought, would relieve many pastors from embarrassment in providing class-room accomodation and a proportionate number of teachers for their schools.

Doubts have been expressed as to the advisability of an indiscriminate recommendation of the system, since it presupposes qualities, not equally given to all teachers, of being able to concentrate the attention of their pupils. A lack of these qualities or of other conditions favorable to a proper working of the Batavia method of teaching might, it is thought, retard rather than advance the general interests of our parish schools.

Hence I take the liberty of asking you, as competent supervisor of the parish schools in the diocese, to aid us in solving the doubt by a brief answer to the enclosed questions.

Your prompt compliance with the request would enable us to be helpful in advancing the interests of our Catholic schools. I enclose stamped envelope, begging an early reply, which would greatly oblige

Yours faithfully in J. C.

THE EDITOR.

P. S.—We enclose the advance sheets of a paper to appear in the May number of the REVIEW by the Rev. Philip R. McDevitt, Superintendent of the Parish Schools of the Archdiocese of Philadelphia, which will explain to you in detail the purpose of the enclosed questions.

THE BATAVIA SYSTEM OF INSTRUCTION.

Questions.

1. Has the Batavia System been used in the Parish Schools of this Diocese?
2. If so, have the effects been beneficial, and in what way?
3. Has the system proved a failure?—in what way?
4. Do teachers assign any special reason why the system might succeed in one school or community, and not in another?

In reply we received about a dozen answers from Diocesan Superintendents of Schools to the effect that the system as such had not been tested in their schools and that they could not give an opinion of its merits.

Others wrote to say that the system was nothing more than what every sensible school principal would adopt as a pedagogical device for helping backward children by individual instruction. One or two Superintendents replied to the effect that in their estimation the system was a mere "fad", an evidence of the tendency to develop novelties and extremes in teaching-methods.

Several principals explained that, without following the precise method outlined by Prof. Kennedy in his Batavia plan, they had been in the habit of giving special attention to backward children, under the impulse of what Dr. Shields of

the Catholic University had written on the subject. "In our schools here," writes one Superintendent, "there is a teacher whose special work is to help backward children by going from class to class and taking them in hand separately."

Among those whom we had addressed on this subject was the Very Rev. J. A. Connolly, Vicar General of the Archdiocese of St. Louis. "As I am not in position," he wrote in reply, "to know the methods used in all our schools, I gave the February number of the ECCLESIASTICAL REVIEW, together with Father McDevitt"s comments, to the Superior of our School Sisters. The Sisters, over one hundred in number, teaching from twelve to thirteen schools, live in a central house, and go out to school each day. The two articles on the Batavia System of teaching were read to them, and the matter was discussed by them for three or four evenings. They have had varied experience in all our schools here, some have taught in the northern and eastern States, and their opinion as expressed in these conferences is given on the enclosed sheet."

In their report the Sisters state that:

1. The Batavia System where it had been used in their schools had proved a practical success.

2. It had been used only in small classes.

3. In the opinion of the teachers it was not prudent to attempt it as a rule in rooms containing larger than average class numbers or under grade conditions allowing more than one grade. In these cases the System had proved a failure.

4. They do not think that the System accounts sufficiently for the time allotted for preparing lessons, on the part of backward children who were deprived of the opportunity of "the extra study hour" allowed to the "brighter pupils."

5. They heartily agreed with the discriminating conclusions of the Rev. P. R. McDevitt as set forth in the accompanying article.

We should like to mention in connexion with the courteous manner in which the Very Rev. J. A. Connolly undertook to procure for our readers the above expression of opinion from so large a number of sisters engaged in the practical work of

teaching, that from personal observation during seventeen years among the pupils of his own parish school, he is of the opinion that the Batavia System would not be a success if indiscriminately applied. "The methods practised by the Christian Brothers, as explained in their Manual, and as stated by Father McDevitt, are far more practical and much more helpful to the pupil. In class recitation or individual work before class, each one helps the other; emulation is aroused among the members of a class, which effects more progress in actual work done than can be accomplished by individual instruction in the average case."

Similar are the conclusions reached by other priests in active touch with parish school work and representing the views and experiences of their teachers. We wish in conclusion to mention the opinion of the Rev. Dr. M. A. Lambing, of Scottdale, who says:

> Teachers to whom I have spoken on the subject think, though they favor and use the individual help to a limited degree, that the Batavia System would not accomplish all the good claimed for it in the REVIEW's article. The success depends much more on the superintendent and teachers than on the system. The System looks well, but our teachers are not such as can be depended on to make it the success it seems to have attained in Batavia. . . . If some one can devise a plan that will insure the hearty, harmonious coöperation of pastor, teachers, and parents, he will solve the school problem to a very great extent. Our teachers are very much handicapped.

SOME QUESTIONABLE METHODS OF RAISING CHURCH FUNDS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is a source of regret that our churches are forced to resort to secular affairs and commercial enterprises for the purpose of raising funds to carry on their work. The best that can be said of such methods is that they are a necessary evil. Even when properly and judiciously conducted they certainly do not tend to raise the level of Christian life and manners; and when, in addition, we find the glaring abuses that exist in some quarters, they

positively tend to defeat, rather than to further, the real end which the Church has in view. And, if we must have recourse to them, the least that can be demanded of us is the elimination of their most objectionable features. If "Caesar's wife should be above suspicion," with much more reason should the Spouse of Christ be above and beyond the slightest suspicion of encouraging, abetting, or even conniving at anything in the nature of reprehensible practices. Those of us who adopt these questionable methods of money-getting are simply admitting in action what we so strenuously deny and repudiate in theory—the false principle which our enemies try to saddle on us—the doctrine that "the end justifies the means." On no other score or plea can we explain our conduct. We must have money to build and run our schools and churches, and these means have been tried and found most effective for that purpose. But is it wise, is it reasonable or sensible, to risk the spiritual for the material; the eternal for the temporal? What is the use of having schools and churches, if we undo at our fairs and picnics, the good that, under God, we are able to accomplish in the class-room, the pulpit, and the confessional?

Take the "fair" or "bazaar" for example—a method which, even at its best, is undesirable, giving rise, as it not infrequently does, to petty rivalries, and jealousies, and heart-burnings, which often continue long after the fair itself has become part of ancient history. It may be said, however, and with truth, that these are only incidental, or accidental, results, and that fairs are not necessarily to be condemned on that account. But at least it cannot be denied that the amateur gambling which often forms part and parcel of the fair itself, is certainly enough to call forth our condemnation. With all the force at our command we denounce gambling as a vice, and warn our people against its dread consequences; and yet, in the fair-room, perhaps under the very shadow of the church, and with the sanction of her ministers, a scheme of petty gambling is carried on, and the whole congregation, young and old, invited and even urged to participate. By what other name can we call such games of chance as betting on dummy horses? It might be argued that most of those who attend our fairs have too much sense to be scandalized at such things, or driven to evil courses by them; and perhaps this is true enough. But, undoubtedly, there are

many too, especially among the younger set, who will not discriminate, who *will* take scandal, who will acquire a real liking for the game, and play it in earnest, and on a larger scale, when occasion offers. And how can you very well blame them, after they have been taught their first lessons at a church-fair? It is rather embarrassing at times to hear the question: "Would it be a sin for me to go to the fair-room after confession, and bet on the horses?" Term such questioners ill-instructed, scrupulous, or whatever you wish; at least, their queries show how some of the laity regard the practice.

We must have a fortune-telling booth also, in our fair-room; and, of course, it is not taken seriously; it is all done in the spirit of fun. But are such things meet subjects for fun? If, as St. Paul tells us, there are certain vicious actions which should not even be named among Christians, lest the bare mention of their names render us too familiar with them, and prove a source of temptation, so too there are improper practices—and this is one of them—which for the same reason should not even be simulated by us. It is a serious matter and no jest, and if we persist in treating it as a joke, we need not be greatly surprised when our ill-informed penitents tell us that they did not see much difference between the real and the counterfeit fortune-teller.

Or, take the dances which frequently follow progressive-euchre parties. We may try to convince ourselves that they are conducted with propriety and decorum; but once we start the ball a-rolling, it is not so easy to stop it; it may get away from us before we are aware of it. In a dangerous matter like this, the only safe course is to avoid beginnings.

Again, consider the coarseness, and even vulgarity, of the entertainments or amusements to which our people are sometimes treated, particularly as regards minstrel shows. The writer knows personally of instances in which improper hints and insinuations were indulged in; in fact, I might even go so far as to say, instances in which the actions and dialogues were scandalously suggestive. Perhaps the good pastors were not aware of it, but their parishioners were. And, mayhap, it might not be a bad idea for such pastors to take a few of the most judicious members of the flock into their confidence, and have them censor these performances, before allowing them to be produced publicly. How, in the name of common sense, can you blame the young people of such a parish, if they develop a taste for low comedy?

They cannot see much difference between their church-plays and the burlesques of the cheap variety theatre; and, to tell the truth, there is no reason why they should.

Take, again, the sale of intoxicants at picnics, lawn fetes, or garden parties,—and intoxicants, sometimes, of the worst kind. I have in mind now instances in which the so-called "claret punch" was a veritable liquid pot-pourri, almost strong enough—to judge from the ingredients—to satisfy the taste of even the seasoned tippler. Imagine young men, and worse, young women, getting such stuff as that to drink at a church social! Encouraged by their spiritual guides and teachers to do what their parents condemn at home! Is there any room for wonder if they gradually cease to dread the use of intoxicating liquors, and acquire an appetite for them? Finally, while treating of questionable methods of money-getting, it may not be amiss to mention popularity-contests, more especially among the clergy. The custom of deciding by vote the relative popularity of a priest may be innocent enough in itself, and harmless enough when done by sensible people and regarded as a joke, or simply and solely as a means of raising revenue. But as a matter of fact it is often taken seriously, and not infrequently gives rise to real bitterness and party, or faction, spirit.

Possibly it will be argued that the abuses mentioned are in great part imaginary, or at least grossly exaggerated; that one who takes the writer's view is looking at them through magnifying glasses. But we have amply sufficient evidence to assure us that the case is not a bit too strongly put; and I think that every priest who has had experience in these matters, and is perfectly honest with himself, must admit that the danger is real and serious. I do not mean to say that these abuses are universally prevalent, or that they are a necessary accompaniment or essential feature of fairs, picnics, etc.; but I do say that they are found in many quarters; and that where they are found they are likely to cause spiritual havoc, by familiarizing the young folks with practices that have an evil tendency. Our mission is not only to the strong, and sensible, and well-instructed, but to the weak, and scrupulous, and ignorant as well. In fact, the weaker and the more ignorant they are, the greater should be our care and caution in their regard. And certainly we have no right—least of all, *we* whose duty it is to guard the flock from even the shadow or appearance of evil—to throw positive temptations in

their way, or give them any excuse or pretext whatsoever to look lightly on things which may have such a serious result.

Besides, most of these things are explicitly forbidden by diocesan statutes; they have been considered and condemned by the wisdom and experience of ecclesiastical lawmakers in council and synod; and those who presume to act in direct violation of these laws are surely taking on themselves a tremendous responsibility.

It is well worth our while to pause and look into the morality of these methods. And it should not be very difficult to arrive at the right conclusion, for the principle of solution is one with which we are quite familiar,—that of the *voluntarium indirectum*, or the effect indirectly willed. It is lawful to put a cause from which two effects follow, one good, the other evil, provided the cause itself is a good, or at least an indifferent, act; the doer's intention honest, i. e. that he wishes only the good effect, and, were it in his power, would prevent the evil, which he permits solely because he cannot help it; finally, and this is the most important for our purpose, it is required that the good should outweigh, or at least fully compensate for, the evil.

As regards fairs, picnics, euchres, minstrels, contests, etc., conducted with propriety and decorum, they are justified by this principle; but the abuses which we have mentioned in the course of this article are certainly not justified. On the contrary, they are expressly condemned, for they are not good, or even indifferent, acts; they are positively bad.

It matters little for practical purposes whether we term them causes or occasions, *per se* or *per accidens*, the results are the same; they serve to initiate the young into more or less immoral practices. And the material good obtained from them does not at all compensate for the spiritual evil wrought through their agency. Of course, we all know that destruction is easier than construction; it is much easier to tear down than to build up. If we are to abandon these time-honored ways and means, what are we to get as substitutes? In the first place, it is not at all necessary to give up what is lawful or harmless in them, but only to eliminate the abuses; and this can be done generally without any very material loss; and, even if it cannot, the old saw: "Fiat justitia, ruat coelum," might well be adapted to the matter in hand.

The annual house-to-house or "block" collection, while free

from the dangers attending upon fairs, etc., is a far more equitable method of taxing the parishioners for the support of the church. As a rule, it is the same people who are invariably found at these affairs, either working or spending, while the vast majority do little or nothing. Thus the burden of support is thrown on the shoulders of a comparative few. The block collection obviates this to a great extent, by asking from each family its pro-rata share, and often shaming the recreants into doing their duty. Besides, and it is by no means an unimportant item, the house-to-house visitation affords the clergy an opportunity to become better acquainted with the spiritual condition and needs of their flock.

Interesting lectures, too, illustrated or otherwise, might go a great way toward making up for the deficit. With a prudent selection of subjects and proper delivery, they can be made to serve the twofold purpose of raising funds and uplifting the hearers by means of the educational and moral influence of the entertainment.

At all events, it is not merely advisable but an imperative duty on us to do away with such likely occasions of sin as the abuses herein mentioned, for our Christian code of ethics teaches us very explicitly and unhesitatingly that: "It is never lawful to put an act from which one foresees, even vaguely, that evil will result, if it is in his power to refrain from putting it; and if moreover (and especially) he is bound, by his very position or office, to prevent such evil effects." And this applies exactly to the case in question—the adoption of these questionable methods of money-getting by the appointed custodians of morality.

St. Mary's Seminary, Baltimore, Md. JOHN E. GRAHAM.

CHURCH BULLETINS.

Many pastors of our city and country parishes have got into the way of stimulating the intelligent devotion of their people by regular methods of what might be called a practical and live home service, instead of relying for increased fervor in their congregations upon the periodical "missions" to which we have become accustomed. The Lenten programme of one of the churches in the Borough of Brooklyn is a good example. We print the *Bulletin of Lenten Services* for the current year:

THE COURSE OF SERMONS AT THE HIGH MASS, 11 A. M.

BY

THE REV. JOHN P. M. DOYLE.

THE CHURCH—SUBJECT.

1.—The City of Peace. "In the days of those kingdoms the God of Heaven will set up a Kingdom which shall never be destroyed." *Dan. 2:44.*

2.—The City of Confusion. "And therefore the name thereof was called Babel, because there the language of the whole earth was confounded." *Gen. 11:9.*

3.—The Rock of Peter. "Upon this rock will I build My Church and the gates of hell shall not prevail against it." *Matthew 16:18.*

4.—New Dogmas. "The Lord called thy name, a plentiful Olive-tree, fair, fruitful and beautiful." *Jer. 11:16.*

5.—The Army of Christ. "Then said He unto them: But now he that hath a purse, let him take it and likewise a scrip; and he that hath not, let him sell his coat and buy a sword." *Luke 22:36.*

6.—The Promised Reward. "I have fought the good fight. As to the rest, there is laid up for me a crown of justice which the Lord, the just Judge, will render to me in that day." *II Tim. 4:8.*

THE COURSE OF SERMONS AT THE VESPER SERVICE EVERY SUNDAY EVENING OF LENT AT 7.30 P. M.

WILL BE BY

THE REV. JAMES KENNEDY, C.M.

AND

THE REV. THOMAS GORMAN, C.M.

(Professors in St. John's Theological Seminary.)

THE COURSE OF SERMONS ON THE THURSDAY EVENINGS OF LENT AT 8 P. M.

WILL BE BY

THE REV. J. P. M. WALSH, S.J.

(Professor in the Jesuit College, Brooklyn.)

A COURSE OF LECTURES

BY

PROFESSOR JAMES J. WALSH, M.D., PH.D., LL.D.

ON

A GREAT PERIOD OF CHRISTIAN SOCIALISM.

IN

THE CHURCH HALL, 74TH STREET AND 4TH AVENUE, AT 8 P. M.

March 5th—How a Brother Helped by a Brother Built Gloriously.
March 12th—How They Educated the Mind.
March 19th—The Greatest Epoch of Popular Education.
March 26th—What They Sang and Played and Read.
April 2nd—How They Gave Us Rights and Liberties.

Admission to the course of lectures by Professor Walsh will be by ticket. Tickets may be obtained after the Masses on Sunday or by application in the rectory. *No charge for tickets.*

THE WAY OF THE CROSS.

AT 8 P. M.

EVERY WEDNESDAY DURING LENT.

I.—Instructions for Children in preparation for Confession, Communion and Confirmation on

TUESDAYS, WEDNESDAYS, THURSDAYS AND FRIDAYS AT 3.30 P. M.

II.—Instructions for young folks (who cannot attend the week day session), Adults and Converts on Tuesday and Wednesday Evenings, at 8 P. M., in the Sunday School Hall.

1.—Masses on Sundays at 6.30, 8, 9 (children), 10 and 11 A. M.

2.—Sunday School at 3 P. M.

3.—Sunday Evening Service at 7.30 P. M.

4.—Masses on Week days, at 7 and 8 A. M. The First Friday of the Month, Masses at 6.30 and 8 A. M.

5.—The 8 o'clock Mass on Week days during Lent will be finished in time for children to be present at the opening exercises in their schools.

6.—During Lent the Church will be open all day to give an opportunity to the Faithful to say the Stations of the Cross, visit our Lord in the Blessed Sacrament and for Prayer and Meditation.

THE REV. MATTHEW J. FLYNN, *Rector.*

EXPOSITION OF THE BLESSED SACRAMENT WITHOUT BENEDICTION.

Qu. In a convent chapel of which I am chaplain the Blessed Sacrament is exposed on the first Friday of the month before Mass. It remains exposed during Mass. Now since Benediction may not be given twice on the same day, in the same chapel, I have been asked to replace the Blessed Sacrament in the Tabernacle immediately after Mass, without the blessing, in order that the latter may be given after a conference sometime during the afternoon or evening. Is this allowed?

Resp. No. The Blessed Sacrament may never be *publicly* (on throne in ostensorium) exposed without giving the blessing with It at the end of the service. (S. R. C., 12 July, 1889, no. 3713.) If the Blessed Sacrament is privately exposed (i. e. when the ciborium covered with its own veil is moved forward to the door of the tabernacle, without being taken out of it) the blessing may be given with It, even several times a day [1] and without the permission of the Ordinary; or it may be omitted altogether, i. e. the ciborium may be reposed without giving the blessing. (S. R. C., 30 November, 1895, no. 3875 ad 3.)

[1] Appletern, Vol. I, p. 148.

Hence the public exposition of the Blessed Sacrament at Mass is either to be omitted, or *private* exposition may be observed, or permission must be obtained from the Ordinary to give the blessing in the morning and afternoon, i. e. twice on the First Friday. This permission the Ordinary can give if after prudent consideration he thinks the circumstances warrant it.

DOM CHAPMAN'S DATES IN THE LIFE OF CHRIST.

(*A Correction.*)

Through the defective transcription of a passage from an article by Father J. Chapman, which appeared in the *Journal of Theological Studies*, the learned Benedictine was credited in our March number with an opinion which he disclaims as reflecting upon his orthodoxy and good sense. The objectionable interpretation occurs on page 366 of the REVIEW and reads: "J. Chapman has written for the *Journal of Theological Studies* (VIII. 590-606) a thesis maintaining that Christ was baptized A. D. 46, and crucified under Nero; this would place the birth of Christ in A. D. 9, His death in A. D. 58." Upon which interpretation of his words Father Chapman comments as follows: "It is hard that a Catholic priest should be accused in a Catholic Review of disbelieving St. Luke. This absurd set of dates was actually considered by von Dobschütz to be as early and as valuable as St. Luke's chronology. I wrote my article entirely with the purpose of showing that the dates were invented by Hyppolitus in one of the first years of the third century. I understand that one of the best known non-Catholic savants in France was preparing to prove that the connexion of Pilate and Caiphas with our Lord's trial was a late invention; the whole case was to rest on these dates. But I believe he has now thought better of it. My second paper in *J. T. S.* (mentioned by the reviewer in the same paragraph) was intended to show that St. Irenaeus's idea that Christ lived almost to the age of fifty was not based upon these dates, but upon a misunderstanding by him of some words of Papias. My whole intention was apologetic."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Criticism and Gospel History. The critical student of the Gospels differs from their old-fashioned reader mainly in his attitude to the face-value of the inspired text. The old method was content with the Gospels as they stand, without attempting to go behind them; the critical method studies the sources, almost the written documents, on which they depend. This attitude necessitates a separate study of the synoptic or first three Gospels, and the Gospel of St. John.

The Synoptic Gospels. The historical character of the Gospels has been considered from three different points of view: the a priori or subjective, the chronological, and the literary. Not that they are equally common or equally important; but completeness demands that all should be considered.

1. *The a priori or Subjective Point of View.* Dr. Sanday, of Oxford, clearly points out this attitude:[1]

> The difference between ancient and modern is at its greatest in regard to the Supernatural. . . . But then comes in the modern way of looking at things. And here we are so imbued with the idea of science and with the scientific recognition of natural law, that the extraordinary element . . . challenges us and rouses a feeling of incredulity and opposition. In its more extreme form this temper refuses to listen to the historical evidence, and practically rejects it without examination.
>
> We are confronted with a double problem, as to the supernatural Person and as to the supernatural Work. As to the Person, philosophy comes in to help us a little. There is increasing willingness to accept the philosophical as well as the theological doctrine of Divine Immanence or Indwelling. Modern opinion is more and more inclined to think of God as immanent in the world and in the heart of man.

No need to state, that the "supreme manifestation of God in human form," the possibility of which our modern critics are inclined to admit, is far different from the mystery of the

[1] *Expository Times*, Jan., 1909, p. 157.

Word Incarnate, tersely expressed in the words of the fourth Gospel, "and the Word became flesh."

As to the supernatural Works related in the Gospels, our modern critics do not say that miracles are impossible. Schmiedel, for instance, states expressly that he is not going to "start from any such postulate or axiom as that miracles are impossible." Our modern writers profess to have a higher conception than ever of the power of the spiritual to influence the material. But they are reluctant to think of even this influence as exercised otherwise than by law. The supernatural for them is not the same thing as the traditional concept of the miraculous which latter they regard as arbitrary or unnatural. For the modern critic miracles may not be impossible, but they are incredible. "After Professor Huxley he cannot say that they are impossible; but after Professor Huxley he says that they are incredible. To be incredible, therefore, is to be non-existent." Loyal to our Lord, he does not say that Christ deceived the people; but he maintains that the miraculous was not there when the earliest attempts were made to write the Gospels, that it was not there at the beginning, that no amount or quality of evidence will make it credible.

How do our modern critics practically deal with the miracles recorded in the Gospels? Professor Percy Gardner [2] divides the miracles into two classes, the so-called miracles of healing and the miracles proper. The deeds of healing — and the Professor classes the cases of exorcism under this head — "in which a certain undefined power in the healer is met by faith in the person healed, are in no way miraculous." In these instances Jesus ranks "as one among a number of faith-healers." As to the miracles proper or the deeds which "are inconsistent with our experience of the working of law in the material world, such as the turning of water into wine," Dr. Gardner contends that they are not only not miracles, but that they are nothing at all. They are pseudo-historic tales or legends.

[2] *A Historic View of the New Testament.* A. & C. Black.

Another class of writers is not prepared to deny all miracles, but endeavors to restrict them to the least possible number. Mr. W. J. Dawson in his book entitled *The Man Christ Jesus* declares that what St. John describes as "the second miracle which Jesus did, when he was come out of Judea into Galilee," was no miracle at all. "Jesus," he says, "in this case did nothing more than . . . a physician in the course of a wide practice often does."

Recent criticism looks up in wonder when you ask the question, how fares it with the gospel after recent criticism. It does not wish to touch the gospel, but has to do only with the Gospels. It wishes only to show that the Gospels are not historic, but it protests vehemently that it has improved the gospel by shearing it of its husks and hindrances. These husks are the supernatural person and the supernatural works recorded in the Gospels; they include the resurrection from the dead, and the glorified person of Christ. The gospel left by the critics is not the gospel of Christianity; they may call it a better gospel, but they know that it is a new gospel. We have no fault to find with criticism, because it endeavors to prove that the Gospels are incredible; but we protest against their attempting to do so with a preconceived assurance of the Gospels' incredibility. Before they begin to examine the question, they are convinced that the miraculous is unhistorical; the end of their critical study of the Gospels is the elimination of the miraculous, and the incredibility of the Gospels is a foregone conclusion as a necessary means to that end.

2. *The Chronological Point of View.* The date and order of origin of the synoptic Gospels have been variously given by different writers on these questions. They have been recently touched upon by A. Cellini [3] who maintains the view that St. Matthew wrote before St. Mark, about 60 A. D.—A writer who signs himself by his initials F. S.[4] places the Gospel of St. Mark before the death of St. Peter, but after the Gospel of St. Matthew.—Blass [5] and his English translator

[3] *Chi prima? S. Matteo o S. Marco?* Cultura religiosa, Aug., 1907.

[4] Appunti di critica biblica. Scuola catt. IV. S., XII. 518-526; 655-669.

[5] *Die Entstehung und der Character unserer Evangelien,* Leipzig, 1907: Deichert.

M. D. Gibson [6] believe that St. Mark wrote first among the Evangelists; that St. Luke wrote second, about A. D. 54-56, utilizing St. Mark's Gospel; that St. Matthew wrote after St. Luke with a view of supplementing St. Mark; and that St. John wrote his Gospel before 70 A. D., in Ephesus.—Bonaccorsi [7] places the first Gospel between A. D. 60 and 67, the fourth before A. D. 96, the second and third between these two.—Robinson [8] places the third Gospel after A. D. 70, the second Gospel before that year.—W. Küppers [9] is of opinion that the fourth Gospel was written soon after 44 A. D., the third between A. D. 53 and 57, the first about 60 A. D., and the second soon after 64 A. D.—Finally, Sanday [10] assigns the synoptic Gospels to the period of A. D. 60-80 or 60-90. The reader will notice that these different opinions imply also different views as to the mutual dependence of the Gospels. W. Küppers, for instance, inverts the relation which is usually believed to obtain between the four Gospels. St. Luke, he maintains, supplements the fourth Gospel which is mainly concerned with Christ's visits to the feasts in Jerusalem; St. Matthew follows the chronological order, and had St. Luke before him; St. Mark utilizes both the first and the third Gospel.

And what connexion does modern criticism admit to exist between the dates of the different Gospels and their historicity? The date, says Dr. Schmiedel, has nothing to do with it. "The chronological question is in this instance a very subordinate one. Indeed, if our gospels could be shown to have been written from 50 A. D. onward, or even earlier, we should not be under any necessity to withdraw our conclusions as to their contents; we should, on the contrary, only have to say that the indubitable transformation in the original tradi-

[6] "The Origin and Character of our Gospels." *Expository Times*, XVIII, 345-347; 395-400; 458-459; 491-493; 558 f.

[7] "I Vangeli." *Revista storico-critica delle scienze teologiche*, II, 509-532. [8] *The Study of the Gospels.* London, 1902: Longmans.

[9] *Neue Untersuchungen über den Quellenwert der vier Evangelien.* Gr.-Lichterfelde-Berlin, 1902: Runge.

[10] "The Bearing of Criticism upon the Gospel History." *Expository Times*, Dec., 1908, pp. 103 ff.

tion had taken place much more rapidly than one might have been ready to suppose. The credibility of the gospel history cannot be established by an earlier dating of the gospels." It is true that most critics are inclined to date the Gospels pretty late. In this way they get room for sources of the Gospels, and for sources of the sources. But if they cannot get this time, they do not mind. They are sure from the gospels as they stand that an indubitable transformation in the original tradition has taken place, for the gospels as they stand contain the record of miracles.

Professor Schmiedel's nine foundation pillars for a truly scientific life of Christ [11] illustrate the result of an application of the critical principles to the contents of the gospels. Dr. Schmiedel divides the contents of the gospels into three classes: that which is plainly credible, that which is plainly incredible, and that which occupies an intermediate position. The third group contains almost the whole of the teaching of Jesus, much about His various journeys, about His works of healing known to happen even at present, about His entry into Jerusalem, His cleansing of the temple, His passion and death. Plainly credible are only nine passages which are such marked exceptions to the general tenor of the gospel tradition, that they cannot have been produced by it; the rest of the Gospels constitutes what belongs to the plainly incredible. The Professor therefore asks, " what is credible," " what is incredible," instead of inquiring, what is historically proven, what is historically false. His criterion is wholly subjective. Again, he receives certain passages as historical, because they run counter to the general current of tradition; he ignores the rule, and builds on the exceptions. Even the part of the Gospels which bears no certain mark either of credibility or incredibility, is finally judged according to a wholly subjective standard: Professor Schmiedel holds as credible all that agrees in character with the nine plainly credible passages and is in other respects not open to suspicion. We are tempted to ask the Professor how he can suppose any of these neutral parts to agree with the nine foundation pillars, if the latter are

[11] *Encyclopædia Biblica*, II, 1881 ff.

chosen simply because they disagree with the rest of the Gospels; but he is so beset with complaints both from the left and the right, that it would be cruel to add to his difficulties. For the left he does not go far enough, and for the right he goes too far. He answers his critics in England in a preface contributed by him to the translation of Arno Neumann's *Jesus* (London, 1906), and he replies to his opponents in Germany in the *Protestantische Monatshefte,* 1906.

What has been said about the assumption of an indubitable transformation in the early Church does not exclude the legitimate development of Christian dogma. E. Mangenot [12] has shown the proper limits within which we may admit primary and secondary elements in the tradition as reported in the synoptic Gospels. The writer expressly rejects Loisy's excesses, and upholds the authenticity of the Gospels. At the same time, he admits a difference between the oral preaching and the literary expression of the gospel; is there not an equally perceptible difference between the expression of the Gospels and the formulas of the Councils?

3. *The Literary Point of View.* Literary criticism finds such a congenial field in the first three Gospels, that its object has assumed the special name *Synoptic Problem.* The subject has been treated in these pages repeatedly, but in the following few paragraphs we may indicate some of its recent developments.

The second Gospel has been substantially incorporated into the first and third, all except about 50 verses out of its total of 661; besides these 611 verses common to the three synoptists, the first and third Gospels have a certain amount of common material estimated by John Hawkins [13] to amount to about 185 verses; finally, both St. Matthew and St. Luke have a good many verses peculiar to themselves. The three Gospels exhibit, therefore, a certain amount of likeness and unlikeness in their contents. In their literary expressions too they are similar to a certain extent, and dissimilar in other respects. How are we to explain these facts satisfactorily?

[12] *Revue du Clergé français,* LIII, 717-726.

[13] *Horæ Synopticæ,* Oxford, 1899.

We need not delay over the theory of Pfleiderer [14] who appeals to the creative enthusiasm of the early Christians and the Indian legends penetrating into western Asia; nor over the system of Blavatsky [15] who regards the Gospels as a syncretism of the esoteric religion of the Jewish rabbis and the mysteries of the Greco-Roman world. Those students who deserve serious consideration explain the problem by one of two theories, either the theory of written sources or that of oral tradition. Among the recent patrons of this latter theory we find the names of Gieseler, the Church historian, of Bishop Westcott, and of Dr. Arthur Wright, of Cambridge; [16] it must be confessed however that most modern scholars adhere to the documentary theory.

The theory of oral tradition implies that the three synoptic gospels reproduce respectively three different catechetical formulas: St. Matthew has adhered to the Palestinian form, St. Mark to that followed by St. Peter, and St. Luke to the Pauline. The East makes more use of oral communication, and less of writing than the West; the early Christians memorized, therefore, these formulas just as at present the young Mohammedans of Cairo learn by heart long passages of the Koran. The resemblances and the divergences of the three gospels are thus owing to the same phenomena existing in the oral tradition of the different parts of the early Church.

The form in which Professor Sanday [17] proposes the documentary theory will illustrate in a general way how the synoptic gospels may be based on written sources; nearly all the adherents of the theory differ with regard to detail. There are three main sources or classes of sources from which the synoptic Gospels have been derived: First, there is St. Mark, not an *Urmarkus*, but the present actual Gospel. Secondly, the critics assume a collection consisting mainly of discourses, which may have been the work of St. Matthew, but which recent scholars denote by the symbol *Q* in order to em-

[14] "Zur neuesten Evangelienkritik." *Protestantische Monatshefte*, XI, 117-139. [15] *Die Esoterik der Evangelien.* Berlin. 1906: Raatz.

[16] *Horæ Synopticæ*, Oxford, 1899.

[17] *Expository Times*, Dec., 1908, pp. 103 ff.

phasize its difference from the so-called *Logia* of St. Matthew; both St. Matthew and St. Luke utilized this document, but not, or in a much less degree, St. Mark. Thirdly, there is certain special matter peculiar to the first gospel and the third, amounting in the latter to nearly 500 verses. In order to account for the divergences of the synoptic gospels, Dr. Sanday draws attention to the following points: (1) The evangelists did not intend to be mere coypists, but to be independent authors. (2) Even where they intended to copy, they were apt to introduce modifications, seeing that they had to consult lengthy rolls in which they read a paragraph at a time, and then set down the substance of it from memory. A certain amount of unconscious brain-action would intervene between the reading and the writing. (3) Such free methods of reproduction may be observed in the early Church; Dr. Scrivener [18] states that "it is not less true than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed." It may be added that the bulk of these corruptions is due to "freedom in copying."

But after the best and the worst has been said, we return to the question whether the literary origin of the synoptic gospels interferes with their historicity. Whether we adhere to the documentary or the oral theory, we find that the gospels are the *memorabilia of the Church.* St. Matthew was an eye-witness indeed; but on either theory, he reproduced what had been in use of the Church for some time, before he committed it to writing. In the case of the second gospel and the third, this is even more striking, seeing that their authors were not eye-witnesses. Prescinding therefore from inspiration, and viewing the question from a purely critical point, we come to ask: Was the early Church, were the early Christians, capable of giving us the synoptic gospels? Mr. Burkitt [19] investigates the question and concludes that at any rate the early Christians were not capable of inventing the gospels. They were interested in theology and edification, but not in biography and history.

[18] *Introduction,* II, 264. [19] *Journal of Theological Studies,* April, 1904.

Criticisms and Notes.

LA RELIGION DES PRIMITIFS. Par Mgr. A. Le Roy, Évêque d'Alinda. Paris: Beauchesne et Cie. 1909. Pp. vii-518.

Books by Catholic scholars on the Comparative History of Religions are growing apace both in number and in quality. Only recently several have been reviewed in these pages. The one at hand if not the best—the odiousness of comparison forbids the assertion—is certainly a very good production. The author's name guarantees its reliableness. A man who has lived more than twenty years amongst the barbarous tribes of Africa studying their outward ways and customs, and having such contact with their soul-life as none but a Catholic missionary can enjoy, may surely be supposed to write with authority on "the religion of primitive peoples". If to this advantage he adds that which comes from being the superior of a congregation of religious men whose lives are devoted entirely to the education, conversion, and consequently to the intimate study of such peoples, the authoritativeness of what he may write on this subject is still further confirmed. Now the volume at hand comes with these credentials; for the author is Superior General of the Fathers of the Holy Ghost, and has himself labored a score of years amongst the African savages. But besides these assurances of first-hand information on the subject-matter, the book bears evidence in every page of the author's wide acquaintance with the entire range of literature pertaining to the field. There is scarcely a work of any importance connected with its theme that it leaves unnoticed.

So much then for the authority of the writer—a matter of prime importance in presence of the fact that so large a number of books on Comparative Religions are either uncritical, superficial "missionary tales", or are compiled in libraries by men who probably never saw a savage outside a museum. For the rest, the book gives in the first place a description of the customs, beliefs, cults, morals, etc., prevailing among the African peoples with whom the author is most intimately acquainted. The narrative is then widened into a survey of the corresponding concep-

tions and customs existing throughout the human race, present and past. Thus far the matter and the method are purely descriptive, historical. The facts and proximate inferences accumulated are then made the ground for wider and deeper inductions concerning the religion of "primitive man"; for the savage of to-day, although in a sense "a primitive", is far from being the typical representative of "primitive man". In some cases he can be historically shown to be "a degenerate", though in other cases, as Mgr. Le Roy points out, the earliest monuments of history exhibit him in his present status. At all events the study of Comparative Religions demonstrates the universality of "the religious phenomenon", and its necessity as "a property" of human nature. Mgr. Le Roy develops the proof for this statement as well as for "the transcendency" of Christianity and its accordance with man's nature which adapts it to be the divinely provided "world religion". It is the establishment of these conclusions that gives a special apologetical importance to the volume. Beyond its interest as a narrative of the beliefs and customs of humanity its value lies in its demonstration of man's essential religiousness and its testimony to the *anima humana naturaliter Christiana.*

It should be added that the book embodies the author's lectures delivered at the Catholic Institute (Paris), and retains the brightness of style appropriate to such a purpose. It may also be noted that the volume represents the first in a series of "Studies in the History of Religions", other volumes of the series being in preparation.

THE EDUCATIONAL IDEAL IN THE MINISTRY. Lyman Beecher Lectures at Yale University in the Year 1908. By William Herbert Perry Faunce, President of Brown University. New York: The Macmillan Co. 1908. Pp. 286.

These lectures are intended to present merely viewpoints of the intimate relation between the spheres of the preacher and teacher, the author having in mind the Protestant ideal of the ministry. Apart from the limitation which this ideal imposes upon him, Dr. Faunce presents to us aspects of religious education which appeal to the priest no less than to the earnest student of modern social conditions who is interested in the preservation of moral and civic virtue as dependent upon educational

leadership. The pertinent topics are discussed under the following heads: "The Place of the Minister in Modern Life;"—"The Attitude of Religious Leaders toward New Truth;"—"Modern Uses of Ancient Scripture;"—"The Demand for Ethical Leadership;"—"The Service of Psychology;"—"The Direction of Religious Education;"—"The Relation of the Church and the College;"—"The Education of the Minister by his Task."

The assumed principle upon which the author bases his suggestions for elevating the ministry of the Christian Gospel to the higher intellectual plane on which educational progress has established modern social life, is that to the Church originally belongs the important office of education. Now the Church is the organized body of teachers who model their doctrine upon the Bible, as interpreted by rational truth and experience. Its meaning is not literal but historical. We must read it, not as a piece of railroad schedule, but as a lesson illustrating a central truth still recognized under new guises and demanding new application to the art of living. How is this to be done in a country like America, where religion is divorced from public life, and where educational efforts are concentrating their forces on intellectual and technical development? The answer is that we must increase our forms of activity and seek more frequent opportunities to bring religious instruction into the midst of the people, and into our colleges, since these are not under the direction of the State. There is much to be learnt from these conferences, even when we feel convinced that the old weapons are only being refurbished and used with partiality against one set of foes, where there are many to be beaten off. As in its zeal and methods the world of commerce gets ahead of the world of missionaries, so in the matter of education the college is invariably ahead of the Church, despite the fact that the latter has in its keeping eternal truth on which the soul lives, while the world cares but for the well-being of the animal man.

THE MAKING AND UNMAKING OF A DULLARD. By Thomas Edward Shields, Ph. D., LL. D., Associate Professor of Psychology in the Catholic University of America. The Catholic Education Press: Washington, D. C. Pp. 296.

Dr. Shields takes us through the labyrinth of certain domestic and scholastic influences which frequently act upon the young

mind in a depressing way, and so leave it in permanent darkness, with the result that those faculties which, under proper direction might bring light and healthy life to the soul, remain inactive, if they do not become positively hurtful to both the individual and to the society in which he is bound to live.

In a former volume entitled *The Education of our Girls*, the author had made a searching and withal practical analysis of the psychological development during the early processes of education, as applied to the training of girls. He there dealt with the normal functions of the child-mind where the faculties are in a comparatively healthy condition. In his present book the author gives us the picture of a seemingly abnormal child-nature, whose development is retarded and whose faculties are maimed by a wrong diagnosis of its capacities and needs, and by false application of pedagogical principles. The dullard is in reality an abnormally gifted boy, the right use of whose talents depends upon a proper maturing under favorable influences. These influences, their nature, action, and results, Dr. Shields studies in detail and with remarkable knowledge of their physiological as well as psychical bearings upon body and mind during the years of adolescence. The whole is treated in the form of a dialogue which brings out the latent difficulties that beset a clear understanding of the process of educating children who are commonly supposed to be "backward". Every school has its "dullards"; they not only try the patience of their teacher, but they reflect upon the efficiency of the school, the pedagogical training of the instructors. Dr. Shields directs us how to overcome both of these disadvantages, and in addition how to secure the gratitude and useful services of those who are reputed to be hopelessly defective in the qualities of mind and heart which grace domestic and social life and make capable citizens for State and Church.

TEXT-BOOK OF SCHOOL AND CLASS MANAGEMENT. Theory and Practice. By Felix Arnold, A.B., Pd.D., Ph.D. New York: The Macmillan Co. 1908. Pp. 409.

Whilst there is a healthy tradition, especially in our older religious teaching communities, regarding what Dr. Arnold calls "class management", which rests upon a perfect understanding and coöperation between the superior or principal of the school and the teachers, there is still a lack of readiness in many brave

and excellently gifted religious to recognize changed conditions in the material and circumstances with which they must deal as professional teachers. The repugnance of conservative minds to accept changes in method which have the air of pedagogical "fad", and often turn out to be mere plausible speculations calculated to aid the efficient use of novel school-supplies, is in itself a rather good quality in a teacher, since it indicates, if it does not always make for, consistency and steady application. Yet this conservatism may lead into errors of a practical kind, and multiply difficulties for the novice in the class-room, difficulties which a change of method and a considerate adaptation to new circumstances would neutralize. It is the pupils who by reason of their predisposition and environment outside the school, introduce the necessity of specific kinds of government. Control is the quality which comprises the whole problem of discipline, at least from the first; and the new teacher who looks upon her duty from the higher plane of strict monarchical authority "by grace divine" may find the struggle to preserve the school furniture too much for her dignity, if she lack the democratic courage which impresses the youthful mob with the notion of real vigor. To an understanding of this fact and of adequate means to gain control under all circumstances in the class-room, we are greatly helped by the analysis and practical hints furnished in the above text-book for teachers.

The chief purpose of the present volume is to explain and illustrate the principles of class management. This implies to some extent the treatment of school management in general, since the efficiency of class-room work is largely influenced by the relations of principal and teacher. The author does not enter, except in passing, upon questions of organization and classification, nor on methods of instruction, or school hygiene. He confines himself in the first part of the book to clearly defining the position, individuality, rights, and duties of teachers and principals; their mutual relations and methods of coöperation in matters of instruction and discipline. In the second part he studies the child, its personality, its rights, the nature of its conduct, the motives or sanctions which contribute to the formation and development of its conduct in general and in particular. And here he considers the teacher throughout in relation to the child thus constituted and developing. It is in the first place a study

of feelings, emotions, instincts, habits, and motives. In the next place it deals with the application of pedagogical principles to these inward sources and laws under various concrete aspects of discipline, training, instruction, and practice.

The work, despite an apparent disdain of what the author styles medieval methods, seems to us to be a truly valuable contribution to our pedagogical literature. If there is no room given for special consideration of those religious motives which the parish school teacher finds the most efficient aids to government of self and of the child, it is because he treats as natural virtue much which the Christian teacher duly credits to supernatural sources. There is no dearth of manuals dealing with the subject of school discipline from a similar point of view; and books like Samuel Dutton's *School Management*, Taylor's *Art of Class Management and Discipline*, Perry's *The Management of a City School*, Levi's *A New School Management*, and other works of varying merit, and not always free from modern paganism, offer valuable suggestions of a practical sort not only to the young teacher but to the managers of schools; but none of these authors lays the same stress upon the subject of coöperation between principal and teacher. It is for this reason that priests who are engaged in the direction of schools will find valuable suggestions on definite lines in the book before us.

THE SUNDAY-SCHOOL DIRECTOR'S GUIDE TO SUCCESS. By the Rev. Patrick J. Sloan. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. 271.

We expressed our appreciation of Father Sloan's work in behalf of practical Sunday-school teaching on the appearance of a former volume from his pen, intended for the guidance of teachers. The present manual is designed for the directors of the school, by whom the teachers are appointed and under whom they work. Its scope covers accordingly all the various phases of the organization of the Christian Doctrine classes. In fact it takes in the multiform relations which arise from contact of the managers and teachers of the Sunday School with the clergy, the parents, and other elements in as well as outside the Church.

The practical questions of how to deal with the children of public schools, with those who have left the parish school, with

the children who show signs of special vocations, are well handled. The chapters discussing the themes of First Confession, Temperance, Holy Communion, etc. are apt to prove instructive for priests as well as lay persons. We need books of this kind; and Protestants have produced such excellent specimens in point of system and form that we need not search far for good models, while the purest sources of Christian doctrine and the liturgy are ever at our command. The book is well printed.

CHILD STUDY AND EDUCATION. By C. E. Burke. With Preface by Canon Hogan, D.D. New York, Cincinnati, Chicago: Benziger Bros. 1908. Pp. 184.

One might call this a mother's book in that best and broadest sense of the word, which includes not only the idea of caring for the child in the home, but also protecting its highest interests and endowments by that careful education of heart and mind which remains with it through life. In this sense the name is rightly applied to religious women who devote themselves to the task of training the young, and to whom no less than to the mother of the family capable of directing or influencing the education of her children this little volume might be recommended for careful reading. And because every true pastor of souls must have something in his own heart of that maternal instinct which promptly apprehends the right and wrong in the conduct of the young, a book like this, in which the general principles governing children's education for good are presented in their various applications to home and school life, affords reading which is not unprofitable to clerics, apart from the use they might make of such literature to direct the mothers themselves. The material which the author brings together under various reflections upon the responsibilities of motherhood in their educational aspects, upon the character and details of home education, on school years, and life's start, is drawn from excellent sources, such as Dupanloup, Fénélon, Froebel, Pestalozzi, and many moderns whose work commends itself either on the ground of perfect system or on that of high quality of moral tone and thought.

REPORT OF THE COMMISSIONER OF EDUCATION for the year ending 30 June, 1908. Vol 1. Washington: Government Printing Office. 1908. Pp. 382.

FOURTEENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA: 1 September, 1907, to 30 June, 1908. Pp. 142.

FIFTH ANNUAL REPORT OF THE REVEREND SUPERINTENDENTS OF CATHOLIC SCHOOLS, ARCHDIOCESE OF NEW YORK. Centennial Year, 1908. Pp. 108.

The United States Bureau of Education furnishes our students of scholastic matters with a report which is very satisfactory inasmuch as it gives not only a general survey of the educational work done under the supervision of the State, both here and abroad, but also summarizes the legislative enactments which may serve as a key to an understanding of those disadvantages under which the Catholic parish-school system labors, to which we refer in another part of this issue of the REVIEW. The public funds to which Catholics contribute their full share are, at the discretion of the commissions, used to endow institutions whose claims to benefit the commonwealth are very doubtful when compared with the advantages which schools where religious training is recognized confer on the State. We do not complain, but merely urge upon Catholic leaders the careful study of these manifestations of public interest in the cause of education, lest such action be turned against us under a false plea of public benefit, thereby limiting our freedom of conscience.

The two reports from the Superintendents of Catholic Schools in New York and Philadelphia give excellent testimony to the character and quality, not merely of parish-school education, but of the splendid devotion on the part of Catholics who furnish the admirable equipment in the way of school buildings and their appointments here recorded. The Philadelphia *Report* is, as usual, full of instructive and suggestive reading for clergy and teachers, giving, besides the regular statistics of courses, study, and attendance, papers embodying the Resolutions of the National and the Catholic Educational Associations which met last year. "The New Tendencies in Educational Work", summarized by United States Commissioner of Education, Mr. Elmer E. Brown, by the Harvard Professor Paul H. Hanus,

Dr. Stanley Hall, Presidents Hadley and Cyrus Northrop, are in many respects enlightening. "Hygiene" and "Temperance" as subjects of instruction in our schools are exhaustively treated for the use of teachers and principals of schools.

The New York Superintendents' *Report* confines itself mainly to statistics and an exposition of methods, courses of study, and various practical measures for the purpose of creating popular interest in Catholic school-work. Our parish schools are shown to be making good progress. There is, moreover, a good historical survey of the work of education accomplished in the Archdiocese of New York during the past century.

The two Reports are very similar in make-up, and seem to indicate harmonious action on the part of the efficient Superintendents in both dioceses.

POLITICS AND RELIGION. Temporal Power of the Pope. Speech by the Hon. Joseph R. Chandler, Member of Congress from Pennsylvania. With Appendix.—To be obtained from Superintendent of Parish Schools, Board and Vine Sts., Philadelphia, Pa. 1909. Pp. 80.

THE CHURCH AND THE REPUBLIC. By Cardinal Gibbons. Reprinted by permission from "The North American Review" for March, 1909. International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y. Pp. 18.

These two most timely pamphlets, which priests would do well to scatter broadcast among the reading people of our congregations, are from the pens of two eminently representative spokesmen of the Catholic community in America. Mr. Chandler was a convert to the Catholic Church, prominent in political circles at home as member of Congress and abroad as United States minister, an editor of national influence, a public-spirited educator and citizen identified with every kind of philanthropic enterprise, and at one time a leading figure in Masonic circles. This layman delivered an address fifty years ago in the United States Congress, in which he made plain to the American people the attitude of Catholics toward the Republic. The address was provoked by the anti-Catholic aspersions of several members of Congress, by whom our creed was represented as hostile to the interests of free American institutions. The speech was, owing to the known integrity and high achievements of the

speaker, listened to with deep respect and it produced an immediate effect upon the popular elections at the time. Its significance to-day lies in the fact that it answers in a direct, cogent, and eloquent way the calumnies and suspicions lately aroused through the aggressive discussion by certain Protestant bodies as to the eligibility to the Presidency of an American citizen who professes or endorses the Catholic faith. Owing to the efforts of the Rev. P. R. McDevitt, Superintendent of Parish Schools in Philadelphia, Mr. Chandler's argument has been refurbished and is published in the admirable series of *Educational Briefs* (No. 25), together with (1) a sketch of the life of the Hon. Joseph R. Chandler; (2) President Roosevelt's Letter on Politics and Religion; (3) Letters addressed to President Roosevelt by the Synodal Conference of the Evangelical Lutheran Church of America, by the Pastoral Association and the German Lutheran Pastoral Conference of Philadelphia; and Resolutions by the Philadelphia Conference of Baptist Ministers; (4) President-elect Taft's letter on the same subject. To these documents of the day is added Cardinal Manning's Letter on the Civil Allegiance of Catholics, as it throws light upon the whole question of the Catholic attitude in politics.

Cardinal Gibbons, with a masterly grace which forces admiration and cannot but conciliate whilst it inspires and sustains respect, refuted a short time ago in a leading secular magazine the attacks of the so-called American Protestant faction whose letters we mention above as contained in Father McDevitt's pamphlet. There is a frankness of statement and avoidance of all apologetic circumlocution in the Cardinal's paper, which is in other respects, too, distinctly American.

The two brochures go well together, and will help to make American Catholics not only proud of two such characteristic defenders of their position, but will furnish them with effective weapons for answering current misrepresentations of Catholic loyalty toward the Republic. We understand that the Knights of Columbus have used the pamphlets to make wide propaganda through them for our honorable liberties. This is better than a thousand sermons urging patriotism.

Literary Chat.

What position in the world of letters posterity will assign to the late novelist Francis Marion Crawford it were rash just now to forecast. Whether, as a competent critic has observed, Crawford's influence on the modern novel has been simply conservative, or whether it has been enriching and cultural, in any case it is gratifying to note the judgment of the same critic, who may be regarded as voicing the general verdict when he says that, "few novelists of the present day have been more widely read or have had a more salutary influence in fostering a taste for what is clean and pure and high-minded in literature and in life."

Mr. Crawford was a most prolific author. Since 1882, when his first novel, *Mr. Isaacs* appeared, no year passed by without at least one book, and in some years three, coming from his pen. All his permanent literary work was produced subsequent to his conversion to the faith in 1880. All of it, of course, does not possess equal literary merit, nor was it all equally acceptable to Catholic critics. On the other hand, Mr. Crawford professed himself "a convinced Catholic." The book above noticed (*Who's Who*) is responsible for the following statement. "Writing in 1897 to his distinguished fellow man of letters, the Hon. Maurice F. Egan, Mr. Crawford refers to certain criticism made by those who object to the introduction of 'bad Catholics' in two of his novels. Mr. Crawford said: 'The stories in both books are literally true . . . In *Casa Braccio* I meant to show the effect of crime in successive generations . . . I need not say that what hurt me was the accusation that I had turned against the Catholic Church, than which nothing could be more impossible for a man so profoundly convinced as I am'" (p. 112).

Those who are familiar with the writings of Sir John Morley have probably found their admiration challenged no less by his immense wealth of historical fact and allusion than by the easy grace with which his style carries the burden. Nor is this the case more with his larger continuous productions than with his shorter essays, the *Miscellanies*, the fourth and last volume of which appeared some months since (New York: Macmillan Co.). The book contains seven articles or lectures, each of which is a finished work of literary art. Especially is this true of the leading paper, on Machiavelli.

Needless to say, the Catholic reader finds not a few statements offensive, for Mr. Morley has no love for the Church, and is not at pains to hide his prejudice. Describing the moral and social condition of Europe in the sixteenth century he goes on to say that, "if politics were divorced from morals, so was theology. Modern conscience is shocked

by the resort to hired crimes and stealthy assassination, especially by poison" (p. 16). This is, of course, a commonplace. To some, however, it may be news to learn what Mr. Morley quotes from Mariana, the famous Jesuit theologian (*De Rege* I. 7), that "when he [Mariana] was teaching theology in Sicily (1567) a certain young prince asked him whether it was lawful to slay a tyrant by poison. The theologian did not find it easy to draw a distinction between poison and steel, but at last fell upon a reason (and a most absurd reason it was) for his decision that a poniard is permitted and white powder is forbidden" (p. 16). Those who have Mariana's *De Rege* at hand may care to verify this story *in loco citato*. It did not, of course, fall in with Mr. Morley's purpose to note that the *De Rege* was condemned, not indeed by the Index of Forbidden Books, which he tells us "crept into formal existence (1557) in dread of the new art of printing" (p. 2), but by the Sorbonne, and burnt by the public executioner. Its doctrine on tyrranicide was reprobated by the General of the Jesuits, P. Aquaviva, and severely forbidden to be taught publicly or privately by any member of the Society. For the rest, the work has some value, as Balmes indicates, inasmuch as it reflects ideas on the immediate origin of political power from the people, which ideas are the more noteworthy in that the book was not only condemned in Spain on this ground but was dedicated to Philip III and intended for the instruction of the heir apparent (*Protestantism and Catholicity*, p. 312). "Never," says Balmes, "was more freedom used in speaking to kings; never was tyranny condemned in a louder voice; never were more popular doctrines proclaimed." And again, Mariana's theory on civil power "was as popular and liberal as those of modern democrats could be. He expresses his opinions without evasion or disguise. For example, drawing a parallel between the king and the tyrant, he says: 'The king exercises with great moderation the power which he has received from his subjects . . . Hence he does not, like the tyrant, oppose his subjects as slaves, but governs them as free men, and, having received his power from the people, he takes particular care that during his life the people shall voluntarily yield him submission'" (l. c. p. 318).

"*Does Christ say: Go to Church*—Why not pray privately at home? Why display devotion so publicly? Why mix money with devotion?" This sermon, printed in the form of a small tract, by the Rev. Felix J. O'Neill, is a tersely expressed and practical answer to the questions proposed. If we must ask people to pay pew rent and support the church of which, as an organized society, they are inscribed members, it is well ocasionally to explain to them the necessity; and to do this in a way that appeals to their reason. But as those who need such reasons frequently stay away from church in order to avoid paying their tithes to religion, the method, here adopted, of approaching them by means of tracts, leaflets, and books easily read, is an excellent way to help on the sense of realizing one's personal obligation to contribute to the public worship of God.

The Calced Carmelite Fathers, who have affiliations with Dublin, Ireland, and mission houses in Englewood, N. J., Pittsburg, and New York, request us to mention the fact of their being prepared to give missions in any part of the United States, since, through an oversight, their name was omitted among the "Missioner Priests in the United States and Canada," mentioned in our *Year Book* for 1909.

The value of books as aids to devotion varies so much with personal temperaments, natural habits, supernatural virtues, and other spiritual endowments, that one is seldom sure whether a given book which one publicly recommends will appeal to the individual into whose hands it may fall. Devotional books may be classified according as they are meant to be aids to vocal or to mental prayer—prayer books and meditation books, including spiritual reading. Many souls relish most the former; many the latter; more find help in both. Those who prefer to nourish their piety on suggested thoughts which they can assimilate to their own spiritual structure and conditions, and then personally utilize, will probably welcome two neat little books published by the Fathers of the Blessed Sacrament (185 East 76th Street, New York City); one, *The Divine Eucharist;* the other, *The Eucharistic Heart of Jesus.* The former is made up of extracts from the writings and oral sermons of Père Eymard, the founder of the Congregation of the Blessed Sacrament. It expresses the soul, the heart as well as the mind, of the saintly author, and abounds in suggestive and sustaining reflections. The second book consists of selections from the works of Père Tesnière, of the same Congregation, arranged to serve primarily, though not exclusively, as readings for the month of June. The clergy as well as the laity will be likely to value both of these books for their helpfulness in making the Eucharistic hour.

It may be of interest to communities and associations in which the Latin Office of the Blessed Virgin is recited *in choro,* to know that the Latin Office has been arranged for such use by Fr. Viger, S.S., of St. Charles' College, Ellicott City, Md. (St. Mary's Industrial School Press, price $0.35). There is a second edition, revised and corrected.

Tolle, lege! The invitation once so fruitfully heeded—and who can say how often since?—is this time held out "aux Jeunes du XX^{e} Siècle" by the author (the Abbé Dessiaux) of "a packet of letters, religious and philosophical," published in a handy booklet by M. Téqui (Paris). There is much wisdom in these little missives—sound sense, the fruits of large experience, conveyed in a bright vivacious style that reaches the mind through the fancy, and aglow with a sympathy that goes straight to the heart of youth.

Though it appeals in the first place to young men—as a guide from college-leaving to entrance on married life—the author has likewise had in mind the conditions and needs of young women. For those who

read French the book will be what Mother Loyola's *Home for Good* has been to English-reading maidens—an enlightened and a kindly guide.

Observing the never-ceasing stream of religious literature emanating from the French clergy some critics have thought and said that, if part of the energy thus expended were devoted to practical work among the people, the Church in France would be the better for it. Be this as it may, perhaps the critics are not fully aware of how zealously and practically French priests are laboring. Some light is thrown on the question by Canon Occre's sketch of the *Abbé de Preville et les Œuvres de Jeunesse* (Paris: Emmanuel Vitte). The subject of this narrative was an apostle among young Frenchmen during the latter part of the nineteenth century; and the fruits of his efforts have been so far-reaching and enduring that M. Edouard Petit, the Inspector General of Public Instruction, devotes a considerable portion of his official report (June, 1908) to an account of the "patronages," religious and intellectual organizations (of which M. de Preville was the founder). He speaks of them as reclaiming for Catholic education "the good lost by the fact of laicization." Canon Occre's story of the devoted priest is edifying and instructive, especially for those who are laboring to save boys and young men.

The London Catholic Truth Society has recently published *A Spiritual Calendar*, an English translation of the *Calendrietto Spirituale*, compiled by the late Right Rev. Lanzoni (Fifth General of the Institute of Charity) from the writings of Rosmini. For each day of the year there is "a thought," pregnant enough for a meditation, especially when supplemented by the apposite Scriptural text which Fr. Elson, the translator, nas added.

The International Catholic Truth Society (Brooklyn, N. Y.) has done wisely in putting forth in a recent brochure Father Lambert's edition of Monsignor Ségur's *Short Answers to Common Objections against Religion*. The fact that the author of "Notes on Ingersoll" has placed his name on the title-page guarantees the quality of the work.

That handy and useful reference book, *The Catholic's Who's Who*, appears in its second year (1909) revised, brought up to date, and with an additional six hundred names—a credit to our English Catholic brethren, to their enlightened faith and zeal.

The first of a series of papers of educational interest by Harold Bolce appears in the *Cosmopolitan* magazine for May, entitled "Blasting at the Rock of Ages." The author gives his observations upon the moral and religious aspect of teaching in our leading universities. For over two years he made a study of the curricula in Harvard, Yale, Princeton, the University of Pennsylvania, George Washington University, Wil-

liam and Mary College, Columbia University, Syracuse University, the Universities of California, New York, Iowa, Wisconsin, Nebraska, Cornell, Brown, Leland Stanford. Some of these institutions he entered as a special student. In others he attended lectures as a visitor, or interviewed members of the faculty, or consulted the typewritten or printed records of what they teach. Thus he heard discussed all the multiplex issues of morality and all the pressing problems of political economy—marriage, divorce, the home, religion, and democracy—put through merciless processes of examination, as if these things were fossils, equations, or chemical elements to be analyzed and catalogued in the brain chambers of moral consciousness.

As a result Mr. Bolce finds that the youth in our universities are systematically indoctrinated with atheism and anarchy. They are taught that the Decalogue is no more sacred than the syllabus of the science class; that the home as an institution is bound to be replaced by a broader socialism; that the conceptions of right and wrong are the outcome of environment, habit, or accidental influences, and that the marriage bond has no basis that bids us consider it sacred. "There is scholarly repudiation of all solemn authority." For these allegations the author gives the authority of names as well as places.

Here comes the first issue of *America*, the new American Catholic weekly review. In letterpress, arrangement of topics, tone, and contents, it gives every promise of becoming a model presentation of Catholic truth and opinion.

The month of May suggests literature illustrating the prerogatives of the Virgin Mother of Christ, and devotion which teaches imitation of her virtues. Among the recent publications of this character we have Father Henry Opitz's *Sodality of Our Lady: Under the Banner of Mary*, edited by Father Elder Mullan, S.J., whose *Manual for Sodalists of the Blessed Virgin Mary* has been well received, and was reviewed in these pages at the time of its first appearance. The present volume is an answer to the questions: What is the Sodality of Our Lady? How do we establish it? and, Why not join it? (P. J. Kenedy & Sons.) In the same field the Pustets reissue their *Manual of the Sodality of the Blessed Virgin Mary*, together with *A Short and Practical May Devotion*, compiled by Clement Deymann, O. F. M. (sixth edition), printed in fine large type.

The Redemptorist Fathers announce in their "Angel Library" a *Novena to the Holy Ghost*, under the medieval title of *Apostle's Fast*. Early in June they will issue *Father Langforde's Mass Book*, also a relic from the devotions of the ages of faith. These booklets are of uniform size and meant for wholesale distribution, and to be carried about. They are obtained in packages of one hundred from the "Mission Church Press" (St. Alphonsus St., Boston).

The Revision of the Vulgate is a brochure of twenty pages just issued from the Tipografia Pontificia dell' Istituto Pio IX, under the auspices of the International College of St. Anselm's, Rome, which gives some statistics of the number of printed works and MSS. to be collated, with photographs of the present apparatus, working-rooms, and personal appointments. There is a first list of subscribers for the work of revision showing receipts to date of 44,903 francs, with a number of annual subscriptions promised. Outside the Benedictine communities the largest pledged contributor is Cardinal Mercier, whose progressive and loyal methods place him apparently at the head of Catholic enterprise and healthy reform, not only for Belgium but in every direction where good is to be accomplished. The proportionately largest contributions are from English-speaking Catholics in America and England. We note among them the Archbishop of New York, the Bishops of Omaha, Rochester, Birmingham, Salford, Ogdensburg; Bishop Leo Haid; Monsignori Stanley and Dennis O'Connell, the faculty of Rochester Seminary, the Rev. George Hepperle, the Rev. Dr. Burton, the Very Rev. Canon Wade, the Rev. G. C. O'Keeffe, the Rev. E. Dalton, the Very Rev. V. G. Conroy, the Rev. O. Bentley, the Very Rev. Mgr. Carter, the Very Rev. A. Davey, the Rev. P. Wray, and a number of laymen.

Most educated Catholics may be supposed to know something about the process of beatification and canonization of the Saints; and those who do not, can make good their deficiency by reading the corresponding articles in the *Catholic Encyclopedia*. Another way would be to read the little pamphlet, *The Making of a Saint*, recently published by the C. T. S. The process is described untechnically, yet accurately, and in a most delightful style. Beautiful, it is no less thoughtful, stimulating, and not without a judicious moral ending. The priest will make no mistake by putting it in non-Catholic as well as Catholic hands.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

A Compendium of Catechetical Instruction. Edited by the Rev. John Hagan, Vice-Rector of Irish College, Rome. In two volumes. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 244, 536.

La Religion et les Religions. Par J.—C. Broussolle, Aumônier du Lycée Michelet. Seconde Partie: *Les Religions*. (*Cours d'Instruction Religieuse.*) Paris: P. Téqui. 1909. Pp. 383. Prix, *2 francs.*

La Théologie Scolastique et la Transcendance du Surnaturel. Par H. Ligeard, Professeur d'Apologétique à l'École de Théologie de Lyon-Francheville. Paris: Gabriel Beauchesne & Cie. 1908. Pp. 133.

Les Fêtes de l'Église. Élévations sur les Hymnes. Par. J.—D. Folghera, des Frères-Prêcheurs. Paris: P. Téqui. 1909. Pp. 156. Prix, *1 fr.* 50.

REASONABLENESS OF CATHOLIC CEREMONIES AND PRACTICES. By Rev. J. J. Burke. Third edition. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. 160. Price, $0.25.

SODALITY OF OUR LADY: UNDER THE BANNER OF MARY. By Father Henry Opitz, S.J. Translated by a Sodalist of Our Lady. Edited by Father Elder Mullan, S.J. New York, Philadelphia: P. J. Kenedy & Sons. 1908. Pp. 199.

TIMOTHEUS. Briefe an einen jungen Theologen. Von Dr. Franz Hebingger Drite Auflage von Dr. Albert Ehrhard. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1909. Pp. 592. Price, $1.90.

MANUAL OF THE SODALITY OF THE BLESSED VIRGIN MARY. Compiled from the best Manuals. New York, Cincinnati: Fr. Pustet & Co. Pp. 220. Price, $0.40.

A SHORT AND PRACTICAL MAY DEVOTION. Compiled by Clementine Deymann, O.F.M., Prov. SS. Cordis Jesu. Approved and Recommended by the Right Rev. J. Hogan, D.D., Bishop of Kansas City and St. Joseph, Mo. New York, Cincinnati: Fr. Pustet & Co. Sixth Edition. Pp. 124. Price, $0.20.

SELECTED SERMONS. By the Rev. Christopher Hughes, Pastor of St. Mary's Church, Fall River, Mass. Introduction by the Rev. Walter Elliott, C.S.P. New York, Cincinnati: Fr. Pustet & Co. Pp. 222. Price, $1.00, *net.*

L'EXPÉRIENCE ESTHÉTIQUE ET L'IDÉAL CHRÉTIEN. Par Armand Loisel. Avec trois Illustrations dans le Texte. Paris: Bloud & Cie. 1909. Pp. 235. Prix, 5 *frs.*

DER OPFERCHARAKTER DER EUCHARISTIE EINST UND JETZT. Eine dogmatisch-patristische Untersuchung zur Abwehr. Von Dr. Theol. Emil Dorsch, S.J., Professor der Dogmatik. Innsbruck: Felizian Rauch; Regensburg, Rom, und New York: Fr. Pustet. 1909. Pp. xvi-395. Price, M. 4.40.

DIE PARABELN DES HERRN IM EVANGELIUM exegetisch und praktisch erläutert. Von Leopold Fonck, S.J., Dr. theol. et phil., ord. Professor der Theologie an der Universität Innsbruck. (*Christus, Lux Mundi* III Teil, I Band.) Innsbruck: Felizian Rauch; Regensburg, Rom, und New York: Fr. Pustet. 1909. Pp. xxxiv-927. Price, M. 6.

THE LITTLE BOOK OF HUMILITY AND PATIENCE. By Archbishop Ullathorne. Being Selections from *The Groundwork of the Christian Virtues* and *Christian Patience*. New York, Cincinnati, Chicago: Benziger Bros.; London: Burns & Oates. Pp. vi-119. Price, $0.60 *net.*

SOME ROADS TO ROME IN AMERICA. Being Personal Recollections of Conversions to the Catholic Church. Edited by Georgina Pell Curtis. St. Louis, Mo.; Freiburg (Baden): B. Herder; London: Kegan Paul, Trench, Trübner & Co. Pp. 532. Price, $1.75.

DAS MISSALE ALS BETRACHTUNGSBUCH. Vorträge ueber die Messformularien. Von. Dr. Fr. Xav. Reck. Bd. I: Vom ersten Adventssontag bis zum sechsten Sontag nach Ostern. Approb. Erzb. v. Freiburg. Freiburg im Brisg., St. Louis, Mo.: B. Herder. 1909. Pp. 516. Price, $2.00.

DE CURIA ROMANA. Textum documentorum quibus Curia Romana noviter ordinatur praebet et illustrat Martinus Leitner, Prof. Juris Can. Passav.-Ratisbonae, Romae, Neo Eboraci, et Cincinnati: Fr. Pustet & Co. 1909. Pp. 68. Price, $0.40.

EPISTEL D. HEILIGEN JAKOBUS. Uebersetzt und erklärt von Dr. Joh. Ev. Belser, Prof. theol. Tübingen. Approb. Erzb. Freiburg.—Freiburg im Brisg., St. Louis, Mo.: B. Herder. 1909. Pp. 215. Price, $1.50.

RELIGION, First Book. By E. A. Pace and T. E. Shields. The Catholic Correspondence School, Washington, D. C. Pp. 96. Price, $0.40.

A SYSTEM OF PEW RENT AND CHURCH SUPPORT. By Felix J. O'Neill. O. T. C. System. L. B. 42, Stafford Springs, Conn.

HANDBOOK OF CANON LAW for Congregations of Women under Simple Vows. By D. I. Lanslots, O.S.B.—Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1909. Pp. 280.

MISSION MANUAL. A Book of Instruction and Devotion. By a Missionary Priest. Intended to preserve the Fruits of the Mission. Milwaukee, New York: M. H. Wiltzius Co. Pp. 548.

THE LAW OF CHURCH AND GRAVE. The Clergyman's Handbook of Law. By Charles M. Scanlan, LL.B., author of *Scanlan's Rules of Order, Law of Fraternities, Law of Hotels.* New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. 265. Price, $1.35, *net.*

DAILY COMMUNION. The Decree—Its Authority, Text, and Commentary. Reply to the Objections. The Way to Have the Right Intention, Preparation, and Thanksgiving. By Père Edouard Barbe, S.J. New York: Fathers of the Blessed Sacrament, 185 East 76th Street. 1909. Pp. 39. Price, $0.05 per copy; $4.00 per hundred.

PHILOSOPHY.

THE LAWS OF FRIENDSHIP HUMAN AND DIVINE. By Henry Churchill King, President of Oberlin College. New York, London, Melbourne: The Macmillan Co. 1909. Pp. 159. Price, $1.25, *net.*

DANGERS OF THE DAY. By Monsignor John S. Vaughan. With an Introduction by Mgr. Canon Moyes. Notre Dame, Indiana: The Ave Maria Press. 1909. Price, $1.00.

SOCIALISM IN THEORY AND PRACTICE. By Morris Hillquit, author of *History of Socialism in the United States.* New York: The Macmillan Co. 1909. Pp. xi-361. Price, $1.50 *net.*

LEHRBUCH D. NATIONALOEKONOMIC. Von Heinrich Pesch, S.J. Bd. II. Allgemeine Volkswirthschaftslehre: Wesen und Ursachen des Volkwohlstandes.—Freiburg im Brisg., St. Louis, Mo.: B. Herder. 1909. Pp. 808. Price, $5.00.

HISTORICAL.

FIGURES DE MOINES. Par Ernest Dimnet. Paris: Perrin et Cie. 1909. Prix, 3 *frs.* 50.

THE LIFE OF ST. MELANIA. By His Eminence, Cardinal Rampolla. Translated by E. Leahy, and edited by Herbert Thurston, S.J. New York, Cincinnati, Chicago: Benziger Bros.; London: Burns & Oates. Pp. xxx-164. Price, $1.50, *net.*

REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR ENDING 30 JUNE, 1908. Vol. I. Washington: Government Printing Office. 1908. Pp. 382.

THE DAWN OF THE CATHOLIC REVIVAL IN ENGLAND 1781-1803. By Bernard Ward, F.R.Hist.S., President of St. Edmund's College. In two volumes. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1909. Pp. 316 and 370. Price 2 vols., $7.00, net.

THE LIFE OF ST. LEONARD OF PORT MAURICE, Missionary Apostolic of the Order of Reformed Friars Minor of the Retreat of St. Bonaventure, Rome. Translated from the Italian of Father Giuseppe Maria da Masserano, a Religious of the above Retreat, by the Rev. Antonio Isoleri, Ap.Miss. Philadelphia: H. L. Kilner & Co. Pp. 370.